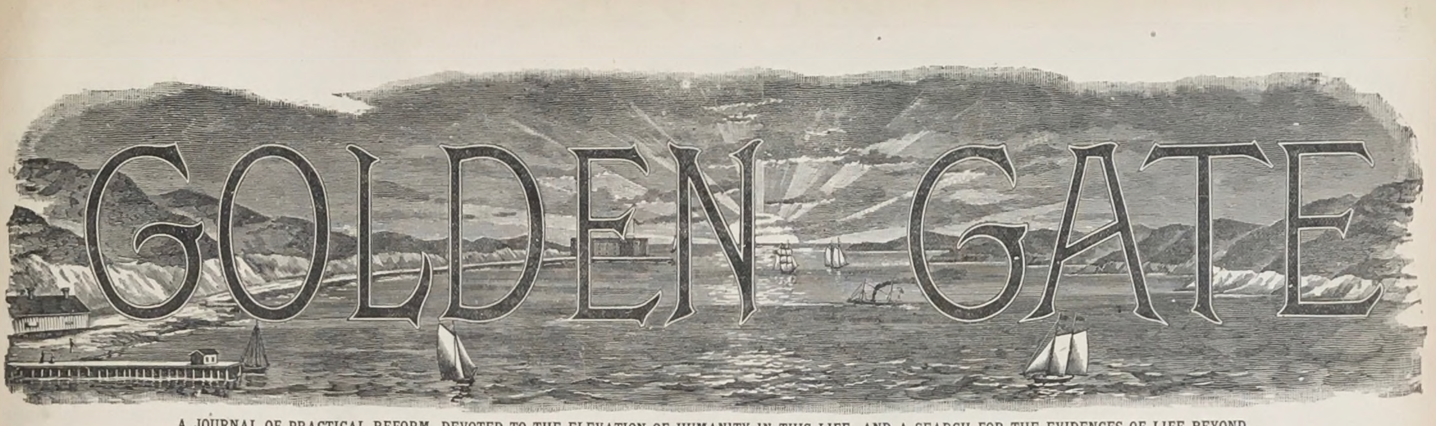


A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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GEMS OF THOUGHT.

Joys are our wings—sorrows our spurs.

A courageous foe is better than a cowardly friend.

Justice raises a nation, but sin makes a people miserable.

Know how sublime a thing it is to suffer and be strong.—*Longfellow.*

Human foresight often leaves its proudest possessor only a choice of evils.

The richest man, whatever his lot, is he who is content with what he has got.

The cardinal doctrine of a fanatic's creed is, that his enemies are enemies of God.—*Prof. A. D. White.*

It has been observed that the man who has the fewest tailings is the most tolerant of those of his neighbors.

Clouds are a good deal like men; they are harmless when alone, but they make trouble when they get together.

The is an indissoluble union between a magnanimous policy and the the solid rewards of public prosperity and felicity.—*George Washington.*

In adversity be spirited and firm, and with equal prudence lessen your sail when filled with a too fortunate gale of prosperity.—*Horace.*

Self-praise is no test of self-approval—indeed, those who are most insistent in their own commendation are frequently the least confident of its justice.

It is human *character*, or developed humanity, that conducts us to our notion of the *Character Divine.* In proportion as the mysteries of man's goodness unfold themselves to us, in that proportion do we obtain an insight into God's.—*J. D. Mozley.*

As civilization advanced, the citizens of that famous Republic (Athens) became still less visionary and still less simple-hearted. They aspired to know where their ancestors had been content to doubt. They began to doubt where their ancestors had thought it their duty to believe.—*Lord Macauley.*

"We not only believe in the ministry of angels, but believe that its existence and advantages are demonstrable to all who candidly seek and wililngly chose the responsibilities that seeking incurs. And we hail it as the hope of humani y, and the dawn of its brightest day.—*Rev. Jesse B. Ferguson.*

Until men are ready to be just when justice is opposed to their own interests, until they are honest when honesty does not seem to be politic, they are not really just, not really honest. This alone is perfect evidence of sincerity in those who advocate a cause or contend for a truth. Then, amid outward destruction and trial, there is inward peace.

When a man accepts a theology as true, everthing that contradicts this theology is adjudged false and wrong. This holds through the whole history of the human race. Intellectual progress has been accomplished by the overthrow of this theological standard of judgment. Science is liberating the human mind from religious authority.—*L. K. Washburn.*

THE INEVITABLE SURRENDER OF ORTHODOXY.

[Rev. Minot J. Savage, in North American Review.]

Humanity is an army on the march. Where the van-guard is to-day, there the main body will be to-morrow. Find out what the few best thinkers of any age are dreaming, and you have what will be the common thought of the next age. With the exception of what has been scientifically demonstrated the thought which is popular is that which is about to pass away. This only means that the world grows, and is gradually learning. In the ordinary departments of secular life and thought, so far are these ideas from being startling that they are regarded as even commonplace. But, strangely enough, in religion they are looked on as even shocking and profane. Everywhere else the past is known to have been the world's childhood, and maturity is expected to bear riper fruits of thought as well as action. But in religion it is wicked to grow to manhood and to "put away childish things." The religious leader can learn nothing, because he already knows it all. He is bound, hand and foot, brain and heart, by a theory that locates all Divine wisdom in the past, and that threatens with infinite penalties the man who is daring enough to test it in the light of new discoveries and to declare that it does not fit the facts.

As anomalous, however, as this condition of things may seem at first sight, it is neither strange nor unnatural. It is but the inevitable result of a system of thought that starts with the ruin of the race and postulates a supernatural revelation, which man is just rational enough to accept, but not rational enough to criticise or reject. How inevitable this state of mind is, and, at the same time, how indefensible, will appear as we go on with our discussion.

There was a time, during the middle ages, when the church was practically synonymous with civilization. She matched and satisfied the brain, the heart, the conscience, and the spiritual aspirations of the world. Such science as there was, devoted itself to constructing a theory of the universe into which her dogmas would fit as a picture fits into its frame. Philosophy clipped its own wings and bounded its flight by the limits which she had determined. Art found no other patron, and so brought the creations of its genius and laid them on her altars. Music sought only to give wordless voice to the pathos of her penitence, to wing her aspiration, or catch some echoes of the rapture of her triumph. Either the world's heart was not tender enough to be shocked by the cruelty of her doctrine and practice, or else it took refuge in, and hushed its cry in the presence of, an infinite mystery it dared not attempt to understand. The world's conscience abdicated its right to judge what set itself above all human judgment, and humbly compelled its decision to square with an authority that arbitrarily imposed itself from without. And its dreams of the future were apparently satisfied with such conceptions as the "Paradiso" of Dante and the later visions of the blind Protestant singer. And the church was established on secure foundations so long as the world was thus content. But the church forgot that this is a growing world. And, unfortunately for her future, she committed herself to a hard-and-fast theory of infallibility, which made it impossible for her to change without abdicating those claims which were the very source of her life and power. Perhaps these claims were the steps of her ascent to her throne of world-wide dominion. But certain it is that they had in them the prophecy of their overthrow. For though she forgot that this is a world that grows, the world did not, for that reason, conclude to stand still. The muttered assertion of the humiliated Galileo, though in a sense different from that in which even he meant it, was the sentence that decreed her downfall.

The church taught certain things about the world, about God, about man, about destiny, as having been revealed from heaven once for all, and as being, therefore, infallibly and unchangeably true. It staked its authority and rested its claims on the verity or falsity of these teachings. So much of these teachings as is an essential part of what is well known as "the plan of salvation," is properly called *orthodoxy.*

What, then, are these? Or, what *is* orthodoxy? This question must be definitely and explicitly answered at the outset. Nor must those who like to be considered as still orthodox be allowed to make a private dictionary of their own. Such a course is confusion of all discussion, an abuse of the dictionary, and practical infidelity to the very first principles of morals. He who tampers with the meaning of words not only debases the intellectual coin of the world, but he becomes false to the realities of which words are only symbols, and so a dishonest juggler with the supreme interests of men. The word orthodoxy for some hundreds of years has stood for a something perfectly definite and clear. This something, it has always been claimed, was supernaturally and infallibly revealed. And now to play with the word and (to escape a difficulty) to attempt to substitute for its very soul a something else that the ages of faith would have indignantly repudiated,—this is not only "to palter with us in a double sense;" it is to be guilty of what any honest business man on the street would bluntly call *lying.*

The Romish branch of the church still teaches with sufficient clearness the main points of orthodoxy. But in the Protestant churches of both hemispheres there are hundreds, perhaps thousands, of ministers who are not orthodox in any true sense of that word. Yet they still claim the name and enjoy its advantages, trying to justify their course by such pseudo-reasoning as reveals either an amazing mental confusion or such a moral indifference to the means by which they prosper as stultifies their claim to be moral teachers at all. Their beliefs have suffered "a sea-change into something"—"strange," if not "rich." They heve become a series of dissolving views; and yet these men still claim to hold "the faith once delivered to the saints." They are as pliable courtiers as *Polonius;* the theological cloud is "camel," or "weasel," or "whale;" and yet they still claim to speak for him "with whom there is no variableness, neither shadow of turning."

It is needful, therefore, that the candid mind—there is no use in discussing with any other—should be brought back to clear and calm recognition of what "orthodoxy" really is. Then one can rationally note its present conditions and its prospects.

As I am writing now chiefly for Protestants,—though the main line of my argument will apply equally well to the Romish position,—I must begin with the one claim which is the basis of the whole orthodox system. This, of course, is that they have received an infallible revelation from God, which revelation consists of the scriptures of the Old and New Testaments. The orthodox scheme of doctrine is alone derived from these scriptures. No one claims that this scheme would ever have come into existence but for these scriptures. For, on any other supposition, the supposed revelation would not have been necessary.

What, now, are the essential points of the scheme, as thence derived? I shall deal with *only* the essential points, the absence of any one of which constitutes so radical a change as to turn orthodoxy into something which is not orthodoxy. For when *either one* of the following points is surrendered, what is left may be either false or true, but *it is not orthodoxy.*

The first point, then, is *the Fall of Man,* and the consequent condition of the entire race as under the wrath and curse of God. Every man, woman, and child are "alienated from God," naturally incapable of being partakers of his life, and so, unless "saved," naturally and necessarily separated from him forever. So necessary is this point that, but for it, the rest of the scheme would be entirely *uncalled for, and would never have been thought of.*

The remaining essential points together constitute a plan for delivering the race from the supposed effects of the supposed fall. The chief feature of this plan is, of course, *the Atonement.* The work of this atonement centers in the supposed *Incarnation, Life, Teachings, Sufferings, Death, Resurrection, Ascension,* and continued *Intercession* of the *Second Person* of the *Trinity;* this second person in the Trinity being identified with the historical man Jesus of Nazareth. The precise method of this atonement is taught with so little clearness and consistency in the scriptures that several widely-differing theories of it have been held and taught in the church. It will be well to note the chief of these.

At first, and for a long time, it was supposed that man, by his rebellion against God, had become the veritable subject of the hostile kingdom of Satan, the arch-enemy of God. God was supposed to have entered into a bargain with Satan, by the terms of which the second person of the Trinity was to be delivered into his hands in exchange for mankind, or such portion of it as should not accept the conditions of the proposed ransom. But Satan was deceived; for, after he had bound himself to the agreement, he discovered—what he had not known before—the divine nature of his victim. And as the victim "could not be holden of death," he escaped, "leading captivity captive." That is, at his resurrection, he broke down the gates of hell, and escaped with a multitude who, up to that time, had been in the power of Satan. So far were many of the church fathers from seeing any culpable "sharp practice" in this, that they held and taught it as worthy of the divine ingenuity.

A later theory of the atonement taught that the justice of God demanded satisfaction, so that somebody must suffer what might be taken as an equivalent for the penalty of the world's sin. So God, in his great love for men, took it upon himself in the second person of the Trinity, Jesus offering himself as a "substitute." Thus "God could be just and the justifier of him who believeth in Jesus." This appears to have been the doctrine of Paul. It is also the ordinary Presbyterian doctrine of Great Britain and America.

What is commonly known as the "New England" theology has held to the "governmental theory." It was not any personal quality of justice in God that needed to be "appeased," so much as it was a governmental necessity that had to be met. In order to be a divine government at all, its subjects must see that the law could not be broken with impunity. So somebody must suffer; and, "without the shedding of blood," there could be no "remission" of sin.

One more theory needs to be mentioned. This is the one that takes its name from its famous exponent and advocate, Dr. Horace Bushnell, of Hartford. According to this, the Christ was only a manifestation to the world of the eternal love of God. It was intended solely to influence the sinner and make him willing to be saved. This doctrine has always been rightly regarded as verging dangerously near to Unitarianism. For, if all that God needed to do was to let the world know that he loved men and was willing to save them, it hardly seems necessary that he should resort to so stupendous a series of miracles as those which constitute the older theory.

These, then, are the chief forms that the doctrine of the atonement has assumed. The remaining essential points of the orthodox scheme are only two—*Heaven and Hell.* These follow of necessity. If all are "lost," then only those who are "saved" go to heaven; and the rest simply stay lost and go to their own place. It needs no additional condemnation, for "they are condemned already," as the word of scripture declares.

Of course, there are many other points contained in the generally-accepted creeds of the orthodox churches. But, as I wish to make this paper as clear and simple as possible, so that there may be no confusion of thought as to the issue, they are purposely left out of this discussion. These constitute the citadel that must be defended at all hazards. Unless they can be defended, all of them, then surrender of all is inevitable.

It will be well, right here, to group and number them. They stand as follows:

1. The fall of man.
2. Atonement through the Christ.
3. Heaven for those who accept the atonement.
4. Hell for those who, for whatever reason, do not accept it.
5. The infallible Bible, which has revealed these things, and by means of which only are they known.

Here is the real *heart of the creeds,* the *kernel in the husk.* If the truth of these can be maintained, orthodoxy is secure. If any one of them be not true, then any most ordinary thinker, if he be at all clear-headed, must see that the whole system must be surrendered. For each of these points is vital to the whole scheme. Let any one of them be taken away, and the reason for maintaining the rest is gone. If there has been no fall, then there is no need of any such atonement. If there has been no such atonement, then either man has not fallen or else he can be saved in some other way. The old heaven implies the fall, the atonement, and the lost. Take away the old hell, and there is no reason for all this stupendous scheme for saving people from it. And, if scripture be not infallible, then the whole scheme becomes the fancy of an ignorant and barbaric age, of no more authority than the dreams of Mohammed or Gautama. All this is perfectly clear,—as simple and as inevitable as the "multiplication table."

Let us now address ourselves to the question as to whether these central and essential points of the orthodox faith are true, and, so, defensible. This is not a difficult task, in the light of modern knowledge. It is within the reach of any fairly intelligent man or woman. The issue is perfectly simple and plain. The world already possesses knowledge enough to settle it beyond any reasonable doubt. If the orthodox faith, as set forth above, is true, then every honest man must be orthodox. If not, no honest man can be. It only needs that people face the matter. Were it not that prejudice, self-interest and fear were involved, it might be settled in six months. People know enough, and the facts are sufficiently accessible. It only needs candor and courage. To those possessing these I speak. It is of no use to speak to others.

Let us first consider the question which is at the foundation of all—as to whether the books of the *Old and New Testaments* are infallible. The claim that they are is absolutely without any basis whatever, except that of an utterly baseless ecclesiastical tradition. These books make no such claim on their own behalf. The only appearance of such a claim—and it is only carelessness or dishonesty that could even for one moment urge it—is in a passage that occurs in II Tim. iii: 16. This reads, in the revised version. "Every scripture inspired of God is also profitable for teaching." It does not say *what* scripture is "inspired of God." Even if it did, it would express only the opinion of the writer, unless it could be otherwise proved that he was infallibly inspired. And, furthermore, since we do not know who the writer was, we have no way of estimating the value of even his opinion. And, in any case, the passage could have had no reference to the New Testament as we now have it, for its books were not then gathered; *i. e.,* there was then no New Testament.

In the next place, what *certainty* have we of the verbal accuracy of any single text on which, as we are told, hangs the tremendous issue of heaven or hell? The oldest manuscript of any part of the New Testament takes us no nearer the real words of Jesus and his disciples than some time in the fourth century. Hundreds of manuscripts, of all or a part of the Testament, are in existence. But they contain *thousands* of differences in their readings. Generally, these differences are not important—that is, they do not materially change the sense. But in some cases they are very important. They amount to a difference as to whole verses; and, in a few instances, to whole paragraphs or parts of chapters. Some of these differences mean more than carelessness; they indicate a deliberate tampering with the text, under the influence of doctrinal bias.

It is sometimes urged, in reply to this point, that we are as sure of the general accuracy of the New-Testament text as we are of the best classics, such as Cicero's orations. Suppose we are: the fact is still entirely beside the point. When some one claims that the salvation of the soul depends on the reading of a text in Cicero, then the comparison will have some relevancy. Until then, however, it is only a flippant evasion of the difficulty even to raise such a comparison. Whatever be the condition of any or all the classic texts, the plain and serious fact remains that we are not sure of the verbal accuracy of any single New-Testament text, on which we are told depends the destiny of the soul. And this would still be true, although the Bible had been infallible in the first place. For the blunders of copyists are proof enough that the work of handing it down has had no infallible superintendence.

And, though there were a reasonable certainty—as there is not—that *some* books were infallibly inspired, the question would still remain as to *which* ones.

Continued on Sixth Page.

Casadaga Camp Notes.

EDITOR OF GOLDEN GATE:

Since my last letter there has been a marked increase in the number of people upon the ground, and the lectures have been attended by large and enthusiastic audiences. More than 3000 people were upon the grounds last Sunday, to hear Mrs. A. M. Glading and J. Frank Baxter, who occupied the rostrum on that day. Mr. Baxter's tests were remarkably good, and created much astonishment among the unbelievers. Those who came to scoff went away thoughtful, being deeply impressed with the logic and reverent utterances of the inspired speakers. Since Sunday, our platform has been occupied by Mrs. Glading. Rev. Samuel Watson, Walter Howell and J. Clegg Wright, all of whom have given excellent satisfaction.

On Thursday morning of this week, Hon. A. B. Richmond of Meadville, again addressed us upon the subject of "Spiritual Manifestation versus Magic," this lecture being supplementary to the one given by him last week upon the same subject. Mr. Richmond's knowledge of science, and the fact of his having formerly been a magician, stand him well in hand now in his investigations into the phenomena of Spiritualism. His discourses are full of deep, earnest thought, expressed in logical form, and eloquently delivered. He is an earnest advocate of our cause, and is not afraid to stand by his colors as a Spiritualist.

About one hundred citizens of Cleveland, Ohio, are now with us, among whom may be mentioned, F. B. Skeels and wife, F. C. Bangs and family, E. P. Menough and family, C. P. Kidder and family, H. S. Powell Esq., Mrs. H. Day Gould and daughter, and C. Bird Gould, National Secretary of the U. C. T. U. This city has the largest representation of any one place in the lake region, upon these grounds.

Dr. J. C. Street departs on the 17th inst for his home in Boston, Massachusetts. The Doctor has many friends here, and his genial face will be much missed. He will be succeeded by Harrison D. Barrett of Meadville, Pennsyluania, as chairman, upon whose shoulders, we hope, will rest that executive ability so necessrry in such a responsible position.

Ex-Congressman S. Newton Pettis, Hon. John J. Henderson, President Judge Twenty-Sixth District Pennsylvania, Hon. A. A. Potter, Hon. C. M. Hayes, E. W. McArthur, and Major Chas. E. Richmond were among our many visitors from Pennsylvania last week. The fame of Casadaga has indeed gone abroad, and is attracting ministers, lawyers, doctors and statesmen to its peaceful bowers. May they find here the spiritual peace which alone brings joy into this life of ours.

J. W. Dennis, assisted by the zealous Walter Howell, has instituted a series of meetings in the parlors of the Grand Hotel, for the purpose of enabling our stranger friends to pass a pleasant and profitable evening. Messrs. Dennis and Howell are entitled to much praise for their work in this direction. They are both large hearted men, and are constantly endeavoring to make the religion of Spiritualism a part of their daily lives.

Mrs. Anna Orvis of Chicago, will continue the class work begun by herself and Dr. Street, some time since, after the departure of the latter for the East. This class work comprises a course of instruction in pneumonics and self-development, and the efforts of Mrs. Orvis as a teacher, are meeting with marked success.

Our little city was shocked yesterday morning, to learn that Mrs. Woods, a devoted Spiritualist and a resident here, had passed to the higher life. We understand that she had been out of health for some time, and that she was not surprised at the suddenness of the call. The funeral services were held this afternoon, Mrs. A. M. Glading officiating, at the request of the risen one. May the loving angels sustain and soothe those who are left to mourn her departure.

Walter Howell, the devoted friend of the children, took them out to-day upon their annual excursion, upon the steamer. After their return, they built a bonfire off in the woods, and spent the afternoon in the enjoyment of a pow-wow. Corn, potatoes and apples were roasted in the cheerful flames, so that the little folks had plenty to eat and lots of fun. Brother Howell treated them to several of his choicest stories, and they went home calling Walter Howell "the best fellow in the world." Mrs. E. W. Tilling has lent her assistance to the good cause.

The Bangs Sisters are now with us, and have all they can do in their work as slate writing mediums. Dell Herrick is also meeting with good success as a slate writing medium. Mrs. Mary Keeler and daughter are here from New York City, for the remainder of the camp.

On the 25th inst. three great excursions are to make Lily Dale their center. Mrs. Cora L. V. Richmond of Chicago, and Hon. A. B. Richmond of Meadville, are the speakers for that day. A large crowd is expected.

W. J. Innis of the *Celestial City*, left for New York City to-day. We trust he will soon recover his health and strength.

PHILO.

LILY DALE, N. Y., Aug. 16, 1889.

A FORERUNNER.—The invention to carry mail matter by electricity is perfected. The main part of the system is a single line of iron uprights. Suspended over them is a single rail, over which the mail car, a light steel vehicle, will move. A speed of two hundred miles an hour can be made. This is but a foreshadowing of what is coming, and in the coming of which old things will be made new. Working hours will be reduced so it will be but pastime for the workman to spend an hour in going to and returning from his employment, and he will go fifty miles at no greater cost of time and money than is daily exacted of him by street railway companies. Rent oppression will cease, and an airy, comfortable home will be within reach of every worker.—*Universal Republic.*

Consistency (?)

EDITOR OF GOLDEN GATE:

The Baptist minister at Fresno, Rev. H. G. DeWitt, D. D., has of late been preaching a series of sermons of more or less interest, and extended resumes of them have been published in the local press from time to time. Not long since he took, as the groundwork of the discourse, the "broad way that leads to destruction." In the outset of the talk he made the following statement: "We have not, however, journeyed long or far, before we disappear, man by man, from mortal sight. And no voice struggles back from the regions beyond to tell whither we have gone or what our condition is in the world out of sight."

Now this is no strange or surprising statement for a minister of the orthodox faith to make ordinarily, but in the light of what shall follow I claim that it goes to illustrate the yoke of bondage under which they serve.

The Rev. Mr. DeWitt is the teacher of a Sunday School class, as well as the instructor from the pulpit, and on the same day on which he delivered himself of the sentiment above quoted the following incident occured: Turning to his class he said:

"Did none of you ever feel that the guarding hand of God was over you, or that some sort of presence kept you from harm?" It would seem that none of his class ever had or else they were anxious to hear his own experience, for not one of them opened his mouth. "Well, I have," resumed the pastor, "and I think the Lord saved me with the most marvelous salvation once. I was walking along the railroad track one day and the wind was blowing right into my face so that I could not hear the sound of the fast approaching train. But on it came, and I still walked along perfectly unconscious of the fact that death was right upon me. All at once I seemed to hear a voice, which said in words loud and distinct: 'Get off the track.' I paid no attention to the voice, but pushed on in the face of the howling storm of wind. Presently the voice came again with renewed strength, and I seemed to be almost picked up and hurled from the track, and it was not a moment too soon, for the train fairly brushed my clothing as it swept by me."

Now, how can a man be true to himself and to his congregation, and relate such stories in the Sunday School room and go into the pulpit with the words still fresh on his lips and say to a "dying congregation" that "no voice ever struggles back?" And yet they wonder why it is that their congregations do not stick by them with more loyalty then they do. On the other hand, is it any wonder that the laity are drifting away from the old ruts? Just this morning I heard a minister calling upon his hearers to follow in the "old paths" and not try any of the new by-paths which "so-called" science was cutting out into the wilderness of the world. Had there been no Luthers, or other men of his stripe, to cut out into the "wilderness" where would this same preacher be to-day.

A LISTENER.

Theosophical Arrogance.

EDITOR OF GOLDEN GATE:

Referring to the article on this subject, in your issue of 6th of July, permit me to say that if there are any members of the Theosophical Society who treat Spiritualists, spiritual phenomena, or spirit messages with contempt, open or veiled, such members want to be weeded out of the society with considerable suddenness. Lord Bacon said, that conviction comes not through arguments, but through experiments. And as all sincere Spiritualists are experimenters in the domain of the human soul, it behooves Theosophists to see to it that they treat their very practical Spiritualist brethren with both respect and attention. Nor am I aware that Theosophists have any right to interfere with the rays of spiritual comfort emanating from many messages believed to be from personal friends and relatives. Those who find their aspirations for a knowledge of the mysteries of life, death and eternity rounded to completion in this manner, have as good a right to the enjoyment of this belief, as the average Theosophist has to his or her beliefs—whether derived from Hindus, Jesus Christ, or "nineteenth century" thought and investigation. What is wanted is *mutual* charity and toleration which should not cease even when all Theosophists are Spiritualists, and all Spiritualists Theosophists.

"——A consummation
Devoutly to be wished."

F. J. DICK, F. T. S.

DUBLIN, Ireland, Aug. 4, 1889.

A clear conscience is a better evidence of truth than written authority.

WHAT IS SAID OF PSYCHICAL PHENOMENA.

J. H. Fichte, the German Philosopher and Author.—"Notwithstanding my age (83) and my exemption from the controversies of the day, I feel it my duty to bear testimony to the great fact of Spiritualism. No one should keep silent."

Professor de Morgan, President of the Mathematical Society of London.—"I am perfectly convinced that I have both seen and heard, in a manner which should make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me."

Dr. Robert Chambers.—"I have for many years known that these phenomena are real, as distinguished from impostures; and it is not of yesterday that I concluded they were calculated to explain much that has been doubtful in the past; and when fully accepted, revolutionize the whole frame of human opinion on many important matters."—[Extract from a letter to A. Russel Wallace.

Professor Hare, Emeritus Professor of Chemistry in the University of Pennsylvania.—"Far from abating my confidence in the inferences respecting the agencies of the spirits of deceased mortals, in the manifestations of which I have given an account in my work, I have, within the last nine months" (this was written in 1858), "had more striking evidences of that agency than those given in the work in question."

Professor Challis, the Late Plumerian Professor of Astronomy at Cambridge.—"I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consentaneous, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts of human testimony must be given up."—[Clerical Journal, June, 1862.

Professors Tornebom and Edland, the Swedish Physicists.—"Only those deny the reality of spirit phenomena who have never examined them, but profound study alone can explain them. We do not know where we may be led by the discovery of the cause of these, as it seems, trivial occurrences, or to what new spheres of Nature's kingdom they may open the way; but that they will bring forward important results is already made clear to us by the revelations of natural history in all ages."—[Aftonblad (Stockholm), October 30, 1879.

Professor Gregory, F. R. S. E.—"The essential question is this: What are the proofs of the agency of departed spirits? Although I can not say that I yet feel the sure and firm conviction on this point which I feel on some others, I am bound to say that the higher phenomena, recorded by so many truthful and honorable men, appear to me to render the spiritual hypothesis almost certain. . . . I believe that if I could myself see the higher phenomena alluded to I should be satisfied, as are all those who have had the best means of judging the truth of the spiritual theory.

Lord Brougham.—"There is but one question I would ask the author, Is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of mind which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."—[Preface by Lord Brougham, in "The Book of Nature." By C. O. Groom Napier, F. C. S.

The London Dialectical Committee reported—"(1) That sounds of a very varied character, apparently proceeding from articles of furniture, the floor and walls of the room—the vibrations accompanying which sounds are often distinctly perceptible to the touch—occur, without being produced by muscular action or mechanical contrivance. (2) That movements of heavy bodies take place without mechanical contrivance of any kind, or adequate exertion of muscular force on those present, and frequently without contact or connection with any person. (3) That these sounds and movements often occur at the time and in the manner asked for by persons present, and, by means of a simple code of signals, answer questions and spell out coherent communications."

Cromwell F. Varley, F. R. S.—"Twenty-five years ago I was a hard-headed unbeliever. . . . Spiritual phenomena, however, suddenly and quite unexpectedly, were soon after developed in my own family. . . . This led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception." . . . He then details various phases of the phenomena which had come within the range of his personal experience, and continues: "Other and numerous phenomena have occurred, proving the existence (*a*) of forces unknown to science; (*b*) the power of instantly reading my thoughts; (*c*) the presence of some intelligence or intelligences controlling those powers. . . . That the phenomena occur there is overwhelming evidence, and it is too late to deny their existence."

Camille Flammarion, the French Astronomer and Member of the Academie Francaise.—"I do not hesitate to affirm my conviction, based on personal examination of the subject, that any scientific man, who declares the phenomena denominated 'magnetic,' 'somnambulic,' 'mediumic,' and others not yet explained by science to be 'impossible,' is one who speaks without knowing what he is talking about; and also any man accustomed, by his professional avocations, to scientific observation—provided that his mind be not biased by preconceived opinions, nor his mental vision blinded by that opposite kind of illusion, unhappily too common in the learned world, which consists in imagining that the laws of Nature are already known to us, and that everything which appears to overstep the limit of our present formulas is impossible—may acquire a radical and absolute certainty of the reality of the facts alluded to."

Alfred Russel Wallace, F. G. S.—"My position, therefore, is that the phenomena of Spiritualism in their entirety do *not* require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disapprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into a coincident belief that they have witnessed them; and when they can prove the correctness of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not till then, will it be necessary for Spiritualists to produce fresh confirmation of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."—[Miracles and Modern Spiritualism.

Dr. Lockhart Robertson.—"The writer (i. e., Dr. L. Robertson), can now no more doubt the physical manifestations of so-called Spiritualism than he would any other fact, as, for example, the fall of the apple to the ground, of which his senses informed him. As stated above, there was no place or chance of any legerdemain, or fraud, in these physical manifestations. He is aware, even from recent experience, of the impossibility of convincing anyone, by a mere narrative of events apparently so out of harmony with all our knowledge of the laws which govern the physical world, and he places these facts on record rather as an act of justice due to those whose similar statements he had elsewhere doubted and denied, than with either the desire or hope of convincing others. Yet he can not doubt the ultimate recognition of facts of the truth of which he is so thoroughly convinced. Admit these physical manifestations, and a strange and wide world of research is opened to our inquiry. This field is new to the materialist mind of the last two centuries, which even in the writings of divines of the English Church, doubts and denies all spiritual manifestations and agencies, be they good or evil.—[From a letter by Dr. Lockhart Robertson, published in the "Dialectical Society's Report on Spiritualism," p. 24.

Baron Carl du Prel (Munich) in *Nord und Sud.*—"One thing is clear—that is, that psychography must be ascribed to a transcendental origin. We shall find: (1) That the hypothesis of prepared slates is inadmissible. (2) The place on which the writing is found is quite inaccessible to the hands of the medium. In some cases the double slate is securely locked, leaving only room inside for the tiny morsel of slate-pencil. (3) That the writing is actually done at the time. (4) That the medium is not writing. (5) The writing must be actually done with the morsel of slate or lead pencil. (6) The writing is done by an intelligent being, since the answers are exactly pertinent to the questions. (7) This being can read, write, and understand the language of human beings, frequently such as is unknown to the medium. (8) It strongly resembles a human being, as well in the degree of its intelligence as in the mistakes sometimes made. These beings are therefore, although invisible, of human nature or species. It is no use whatever to fight against this proposition. (9) If these beings speak, they do so in human language. (10) If they are asked who they are, they answer that they are beings who have left this world. (11) When these appearances become partly visible, perhaps only their hands, the hands seen are of human form. (12) When these things become entirely visible, they show the human form and countenance. . . . Spiritualism must be investigated by science. I should look upon myself as a coward if I did not openly express my convictions."

From the Sun Angels' Order of Light.

[Written for the Golden Gate, by Saidie, Leader of the Oriental Band, through Mrs. E. S. Fox, Scribe for the Sun Angel Order of Light.]

CHILDREN OF THE ORDER:—Saidie greets each one with more than a mother's love. She has brought her loved ones together for the purpose of greater unfoldment, and through this unity of purpose and effort, united with that of the angel world, mankind may receive a greater light and knowledge which will lead into a clearer range of thought and higher plane of life. Long has mankind been bound, and the chains have woven themselves into every fibre of their being; link by link have entwined themselves around the dearest hopes and purposes of Deity, until these have been pinioned and fettered, having no more power to govern the material, but have become an unwilling slave. Every relation in life has become tainted with lesser good; shadows rise before the exalted spirit, that might chill e'en the heart of Deity.

Saidie has come in the mists to build her temple unseen in the hearts of the people, to bring again the light of spirit to shine in the material darkness that the mists and shadows be dispelled. Long ago Saidie saw when would come the most propitious time for good. She saw with clear prophetic vision when the light of a clearer revelation might come to the world. Back in the ages of the past, where mythical teachings have filled the heart and brain, it were not possible to give mankind except as has been done. See where, here and there, thought-seed has been scattered in the minds of men, but to be uprooted and ruthlessly cast aside by those who, holding the reins of power in their own strong hands, would still keep thought snbservient to their own purpose. Think how mankind in every age of the world have suffered agonies untold, and wonder within your hearts only that they are not eagerly willing to grasp the higher and holier truths from the higher realms.

The one object of the Order of Light is to uplift humanity—to bring to earth a greater degree of lasting happiness—because through Truth, and that alone, mankind may reach the perfection which is their right. When Saidie and the wisdom guides tell you of the higher truths, they but give expression to the unfolding of law. We teach that which exists; we give forth no false chimera which has existence in the brain, but speak the language of the spirit, which must meet spirit that it be recognized as fact. Saidie asks that each one become receptive to spiritual knowledge; and dear ones, this can only be done through a constant crucifixion of the material and a growth into the spiritual.

The animal man is to die that the spiritual man may live. The time has come, is at your very doors, when you are able to say to all that hinders the growth of the spiritual, "Thy power is ended; henceforth not even the dust and ashes of a dead past remains, for all is swept into oblivion." The inheritance of every human soul is immortality and purity. This inheritance, which is their birthright, should accompany them with all their pilgrimage, from the first wedding with matter back to the Father's house again. Saidie teaches the possibility of redeeming this world of matter from the thralldom in which it has been bound over-long, and this through the power of the indwelling spirit.

She would see all that is not in harmony with the divine, die as dies the mortal forms you must wear for a purpose, and would see Right and Justice triumphant through all the length and breadth of the land. Well she knows that if the roots be well cared for the blooms will unfold in beauty and gladden the heart with fragrance.

In the past, humanity have required proof of the identity of the spirit; now the spirits turn to each one and ask that the material shall put on the spiritual; that you step up on a higher plane of thought; live in the spiritual atmosphere where no taint of materiality may dim the lustre of the spirit robes you each are weaving tc wear in the by-and-bye, not so far away. Children, think not to wait until you are summoned home, ere you clothe your spirits with robes immortal. Seek rather to live now in the spiritual. Let each day bring something in advance of all other days. To become a law unto matter requires a constant overcoming of lesser good. Saidie censures not that you have much to overcome. Dear ones, the greater glory is yours, who stand firm for that which is right, and with a firm hand uproot every known evil. The inheritance bequeathed by the Infinite was never to be sullied, e'en though you must of necessity dwell in material robes while solving a problem of life. Let all teachings that would in any way compromise with evil be put far away. The angels have not left their homes of light to pet humanity or to sing them to sleep with words of wond'rous sweetness. We have come into the battle-grounds of the soul where Right, Justice and Purity, are battling, struggling, for victory, and must gain it. Triumph must and shall be recorded ere Saidie leave the fields of conflict. Triumph o'er lesser good; triumph o'er materiality; even that triumph which waves from the banners of the betterland.

We are not among mortals because they can add to our happiness that angels have gained in their own experiences of life, but we love the world: would see it redeemed, would see the children we love triumphant, would that they enter the land of life again bearing the golden sheaves of well-spent lives; and more, would see the ransomed ones o'er whom we watch, enter triumphant the land that waits their return, and crown them victors indeed.

Children, for this Saidie labors. It is the burthen of soul she bears e'en into the council chambers of the most high. There are many things you seek to know, but this one thing transcends all: That you become victorious o'er lesser good. Becoming thus, all knowledge, whether concerning the past, present or future, has opened wide its doors to you. Becoming thus, the door of wisdom's temple is ever ajar. Above that the angels have placed the motto: "Welcome." Light, Love and Wisdom, then, are free as the air you breathe. Leaving the material with its falsity and pollution, you may become clothed more and more with the spiritual, until you shall be to the world an increasing light which masses shall receive.

Peace be with you. SAIDIE.

J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.

OSWEGO, N. Y., Aug. 5, 1889.

OUR QUESTION DEPARTMENT.

Mrs. Harris, I have been reading the GOLDEN GATE, and notice you answer questions. Many things that you state seem very strange, and not at all like the teachings of the Bible. My question is, "Do you believe in the Bible?"
BELIEVER, Santa Rosa.

In answering this question, we will deal with the word "belief." First, is your faith in the Bible founded on knowledge, or on simple belief? If on knowledge, then you must be aware that though the Bible may be the book which is the most read, still it is the least understood of all books. That many portions of it are simply words and forms which but serve to hide the real esoteric meaning, while the beliefs of most people are the interpretations which have been given to them, usually with the endeavor to fit the truth therein concealed to some pet theory or dogma. Most people read the Bible to prove their theories rather than to find the truth; of that truth they have little or no knowledge, beliefs satisfy them. Now, in answer to your question, "Do you believe the Bible?" Yes; I believe the Bible, every word of it, but not your interpretation of it; I believe it, but not the letter of it; I see in the historical part of the Bible, veiled as it often is with the most obscene words, an underlying meaning which converts the seeming jargon into truth that shines by its own light.

I see in the history of some of the prominent characters in the Bible, the story of a soul in its struggles with itself, the lower and the higher self; in some cases there is the triumph, in others the seeming defeat, in all the outworking of truth. If your question had been, "What do you know about the Bible?" I should have been obliged to have answered, "little, very little;" but your question, "Do you believe in the Bible?" helps me out, and I reply yes, I believe the Bible, but of the many interpretations given, I prefer that which is in harmony with purity, reason, history, science and the religious instinct. Now what are the facts of the case? Scientists ignore the Bible entirely, or else distort the letter to make it conform to what are proven facts in science. History completely upsets the data of the usual interpretation of the Bible. Reason finds no resting-place for her feet, while the sense of moral purity is shocked so completely by much between the two lids of the Bible, that many people shelve it on that account.

Theosophy alone finds the place of honor for this book, not through blind belief, but by bringing to bear upon it the light of the hidden wisdom of the past. In that light they find science, history, purity, reason, truth, religion and life eternal in the Bible. "Search and ye shall find; knock and it shall be open unto you."

Mrs. Question Department, what do you understand by the "Word"? Is there not a mystery in this beyond your ken? READER, San Jose.

"In the beginning was the Word, and the Word was with God, and the Word was God." I do not understand that the "Word" can be spoken, save in its manifestation, and that the "Word" is lost when the power to manifest itself is gone. This must be true either of an individual or a nation—of an animal or a plant. Many circumstances may conspire to destroy this power, but the "Word" is an eternal, soundless, unspeakable something, which has place within the deeps of being, and which is spoken when suns and systems are outbreathed into space, and forms of use and beauty pulsate with life, the very heart beat of the "Word." Again, the "Word" is that same power within the individual. For instance, I desire to raise my arm, the "Word" within my being is back of the act, the very essence of the *will* which responds to the desire. Either consciously or unconsciously, there must be the motion of the masculine desire or wish in the mind to raise the arm, which calls up the will or feminine response, when, lo! the "Word" is spoken. Concentration, which corresponds to the masculine element in us, develops the potential feminine will which inheres in itself, and gives the power to speak the "Word" which was in the beginning, and is the very *God* within us, though surely "beyond our ken," only in the sense that the "pure in heart see God."

SARAH A. HARRIS, F. T. S.
Berkeley, Cal.

EIGHT RULES BY WHICH DEVELOPING CIRCLES SHOULD BE GOVERNED.*

Inquirers into Spiritualism should begin by forming circles for investigation in their own homes; for one or more persons possessing medial powers without knowing it, are to be found in every household:

1. Let the room be of a comfortable temperature, but cool rather than warm; let such arrangements be made that nobody shall enter it, and that there shall be no interruption for an hour, or during the sitting of the circle.

2. Let the circle consist of four or more persons, about the same number of each sex. Sit around an uncovered wooden table, with the palms of the hands on its surface. Any table will do (except a marble top, or one heavily varnished), if large enough to accommodate the sitters.

The removal of a hand from the table for a few moments does no harm; but sitters should not break the circle by leaving the table without spirit permission, as it breaks the conditions and delays manifestations.

3. Choose an evening hour convenient for all, and then strive to be punctual in attendance, and before the sitting begins, place a few pointed lead pencils, and sheets of clean paper on the table, on which to write any communication that may be obtained.

4. Persons who do not like each other should not sit in the same circle, for personal animosity destroys harmony, and prevents manifestations. Belief or unbelief has no influence on the manifestations, but an acrid feeling against them is a weakening influence.

5. Let the circle be opened with music, vocal or instrumental, or both, and an invocation to spirit friends. An earnest, but cheerful feeling among the members of the circle, gives to the higher spirits more power to manifest, and makes it more difficult for the lower, or undeveloped spirits to interfere; but they should be welcomed, taught, and be helped toward progression's path, "for as ye do unto these," even so will you receive when you return to homes on Earth from homes in Spiritland.

6. The first symptom of the invisible power at work is often a feeling like a nice, cool wind sweeping over the hands; and the first manifestations will probably be table-tippings or raps. If the table tips, or raps are heard, avoid confusion. Let the person who has been chosen to conduct the meetings, speak, and talk to the table as to an intelligent being. Let him, or her, tell the table that three tilts or raps means "yes," one means "no," and two mean "doubtful or don't know," and ask if the arrangement is understood. If three signals be given in answer, then say: "If I speak the letters of the alphabet slowly will you signal when I come to the letter you want, and spell us out a message?" Should three signals be given, set to work on the plan proposed, and from this time an intelligent system of communication is established.

7. Communication established, the question should be put: "Are we sitting in the right order to make the best conditions, and get good and true manifestations?" Probably some members of the circle will be told to change seats with each other, and the signals will be afterward strengthened. Next ask, "Who is the medium?" When spirits come asserting themselves to be related or known to any one present, well-chosen questions should be put, to test the accuracy of the statements, as spirits out of the body have all the virtues and all the failings of spirits in the body, and show them in the same manner.

8. A powerful physical medium is usually a person of an impulsive, affectionate and genial nature, and is very sensitive to mesmeric and other influences. The majority of media are ladies, as they are more sensitive and more readily influenced, being of a more spiritual nature by reason of home surroundings, than men.

To all who would investigate and *know* of the phenomena of Spiritualism, we, *as teachers* (speaking through the hand of our medium), will say: That experience proves that the best manifestations are given when the medium and all the members of the circle are bound together by affection and are thoroughly comfortable and happy. The manifestations are born of the spirit, and shrink somewhat from the lower mental influences of the earth.

Family circles, with no strangers present, are usually the best for development and for manifestations.

If the circle is composed of persons with suitable temperaments, manifestations will take place readily. If the contrary be the case, perseverance will be necessary.

Be honest and truthful in all your actions, and thereby draw to your circles developed spirit-guides, who can instruct and lead you in the path of life, and fit you to become instructors to the *millions* of *creed-bound* souls, who now make (as it were) a wail of darkness between your Earth and the higher spheres of Spiritland.

Every man or woman during his or her earth probation, prepares a home "over there;" and, whether in the brighter spheres above, or down in the darker circles of the first sphere, each one will desire to return and visit the home on earth, and commune with their relatives and friends. With this purpose in view, you must learn how to control a medium; and the more of circle experience gained while in the body, the easier and sooner will the desired knowledge be gained. While you are seeking to gain *knowledge* for yourself, be not chary of that learned, but communicate with your friends, and invite all with whom you can sit in harmony to share your blessings. Freely have you received; freely give. We, humanity's spirit-friends, desire that all of these *creed-bound* spirits be instructed and released from their thraldom, for then, *and not until then*, can the long wished for Millennium-day come to MAN.

*From Jas. H. Young's "Rules and Advice for those desiring to Form Circles." For sale at this office. Price, 20 cents.

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SATURDAY, AUGUST 31, 1889.

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TRIAL SUBSCRIPTIONS.

For the purpose of introducing the Golden Gate to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps. J. J. Owen, Manager.

EDITORIAL FRAGMENTS.

This is a universe of law. Law stands personified at the helm of the great ship of Being. Nothing exists or transpires in contravention of law. All nature is subject to law,—unchanging, irrevocable law. Ascending from the plane of physical nature, we enter the realm of spirit. Here, too, we find the same governing purpose, as unalterable as the will of God. We call it Law; why not name it God, which indeed it is; or else endow Law with the moral attributes of Deity, and as such enthrone it in our veneration? How little a thing is man that he should presume to consider himself capable of understanding Who or What it is that guides all things to a definite purpose—that holds myriads of worlds suspended in the infinity of space, with systems of unvarying motion extending through periods of time too vast for human calculation—that encompasseth man, as it were, in the hollow of a mighty hand, where, it not inflated with a sense of his own greatness, he will naturally and reverently bend low in humble adoration.

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There is a sense of helplessness and weakness that comes over the soul, in times of great sorrow and desolation that naturally prompts one to pray for comfort and strength to that Unknown Mystery we call God. And Atheists and skeptics may say what they will, it is within the experience of millions of souls, that there comes, in answer to such prayers, earnestly offered in times of great depression, a rest and peace that the world knows not of. We do not care to theorize upon this fact, as to whether such rest and peace is the result of any changing purpose of Omnipotence; or whether it follows from a changed attitude of mind which brings the suppliant into a truer harmony with the laws of his being; or whether, still, it comes from the drawing nearer of gentle and loving spirits to minister to the distressed soul,—the fact that through prayer the blessing comes is the main point of interest to the world. The man or woman who never honestly and earnestly prays misses some of the sweetest joys of life.

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The happiest time of a mother's life, hard-worked and care-worn though she may be, is when her children are all at home from their tasks, and tucked away in their beds to sleep. It is then she feels that her little brood is under her wing, and that no danger can come to any. But by and by the children grow up, and go out Into the great world, some to fill a mother's heart with joy, and some, perhaps, with bitter tears. It is then anxiety comes to the mother's heart, and she realizes, as never before, the responsibility of motherhood. How noble and sublime the task of training into useful ways of life the children we bring into the world. Think of it, profane, smoking, intemperate, carousing fathers! Think of it, frivolous, fashionable, gossipping, street-gadding mothers! That group of boys at the street corner, with cigarettes in their mouths, bravely exhaling the smoke through their noses, know ye not they are *your* boys, and that they are taking their first lessons in vice? We shall next see them stoning Chinamen, and soon they will be found in the dives and saloons, from whence it is only a step to the lock-up, and one more to the grave. With what firmness of moral purpose should men and women assume the duties and responsibilities of parentage.

"Bear ye one another's burdens," was enjoined by the Great Teacher. Therein is found one of the sweetest lessons of life and duty. To go selfishly along through life, strong and empty-handed, while the poor wayfarer at your side is plodding along borne down with a heavy load of sorrow, or poverty, or sickness, is not the way to "call the blessing down" upon your own spirit. The way to bless others is first to radiate your own spirit with the light and warmth of a loving purpose, and then to let them feel the glow of your own soul. There is a joy that the selfish heart never knew, in helping the weary and faint-hearted along in the journey of life.

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The man who knows is certainly a far more reliable person to obtain information from than the one who doesn't know, and doesn't care to know. Science represents the latter person in its relation to modern Spiritualism. It considers it beneath its dignity to investigate anything which it cannot weigh in its scales, or reduce in its crucibles; hence, it prefers to denounce the honest claims of modern Spiritualism as the tricks of jugglery, or the creations of a diseased imagination. It was thus in Columbus', Galileo's and Fulton's times; the mossback conservatism of those days was intensely disgusted to imagine that there could be graud facts of nature whereof they were as ignorant as babes. In fact, there are babes whose manifestations of psychic power could scatter their theories and skepticism to the winds.

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It is amazing with what tenacity some, indeed most, of our religious sects cling to the past. They shut their eyes to the facts of science and the modern development of spiritual truth, and grope along in the mist and shadows of a superstitious and barbarous past, thus hugging foolish and hurtful delusions to their souls in preference to the beautiful truth. They will accept as truth the assertion of some ancient semi-barbarism, and reject the evidence of their own senses! They will believe the most amazing conceptions of superstitions concerning the Creator and his plans, that had their birth in the childhood of the race, in preference to the plain, comprehensive facts of nature, which appeal convincingly to all enlightened minds. Truly, the sinuosities of the mortal mind are a great mystery and past finding out.

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If we would have good and true men and women we should raise them, as we do superior grades of fruits or animals, by scientific methods, dominated by the combined love and wisdom principles of our natures. We apply method to the improvement of all things in nature except man, and him we leave largely to blind chance,—first to find his way here through the gates of ignorance, or misguided physical impulse, and next to grow up amidst the rank weeds of indifference. Is it any wouder that California requires three great insane asylums, two State prisons, and any number of jails, hospitals, poorhouses, magdalen asylums, industrial and reform schools, expensive judicial and penal systems, and an army of petty officers, to lick into shape the miserable fruits of our ignorance and indifference? Shall we never learn wisdom from experience? Shall we never learn that if we would save the world from sin we must quit raising sinners?

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What do we know about the potency of the human spirit—its power over disease, its inherent divinity? If the Hindu adept may, by an effort of the will, compel matter to move through space—may even overcome the law of gravitation, by the exercise of a higher law, and hold hismelf suspended above the earth—what, if any, may be the limit of the spirit's powers? The world has had its stone age, its ages of bronze and of iron, its age of steel, steam and electricity, why may the next step in its onward progress not be the age of spirit? And such, it seems to us, is the age upon which we are now entering. Strange things are happening everywhere, things that teach us that matter may be scattered as with a breath, and instantly reunited—that solids may seemingly be passed through solids—that even the human form may be made to appear and disappear under the magic power of spirit. Is not the prophecy near fulfillment that mortal and spirit will walk the earth side by side, the latter tangible to physical sight and sense?

—Sister J. E. Woodruff, of Hannibal, Mo., sends us two new subscribers, and also offers the following timely suggestion: "I do not know "how I should get along without the glorious "Golden Gate. And I wish every one, whether "Spiritualist or otherwise, could read it. I make "mine go as far as I can with my neighbors, "then send it off to some one else. It always "hurts me to see a copy torn. I have often "wished I was able to pay you for all the old "papers you have, so I could send them hither "and yon. I think it would be conducive of "good, if we could have a fund called the 'Golden Gate Distributing Fund,' then let those "who feel inclined, send names that they would "like a copy sent to. I would be more than "willing, I would be glad to add my mite towards carrying the glorious paper to every "home in the land."

"EVIL ANGELS."

Mrs. E. G. White is one of the bright lights of that monumental delusion known as "Seventh Day Adventism." She is evidently a very devout woman, and believes in all the singular notions of her sect—such as the sleep of the dead, the second and immediate coming of Christ, the destruction of the world by fire, the annihilation of the wicked, the salvation of a little handful of saints, the existence of a personal devil, etc. She is a bright writer, and her name frequently appears in *The Signs of the Times*, in a recent number of which journal we find the following from her pen:

Spiritualism is the masterpiece of deception. It is Satan's most successful and fascinating delusion,—one calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of those loved ones, and relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering over thim, and communicating with them.

Sister White believes in "evil angels;" hence, doubtless, in good ones also; but she does not believe that these angels are the spirits of mortals, or that they ever inhabited mortal bodies. In view of this position, which we think we have stated correctly, we would like to ask her what explanation she can give to the declaration of the "angel" that appeared to John (Rev. xix: 10); "And I fell at his feet to worship him. And he "said unto me, See thou do it not: *I am thy fellow servant, and of thy brethren.*" Now, if John's angel was a fellow spirit, and one of his brethren, why may not the spirits that come to us be our brethren and friends also?

That there are undeveloped spirits, or "evil angels," as Sister White calls them, we doubt not; but what right has she to slander the Infinite Father by declaring that all our spirit friends are devils permitted by the Father to roam the earth, invisible to mortal eyes, for the purpose of enticing poor ignorant mortals to eternal destruction?

If there can be a stranger delusion than this, in these "latter days," we are ignorant as to its nature.

MEMORIALS.

No where is popular sentiment undergoing so radical a change as in Europe. Two events in despotic Russia will illustrate this. The first of these was the inauguration of a monument in Moscow, to the memory of the French soldiers who perished on Russian soil during the famous campaign of 1812, in which the city was destroyed that now celebrates the memorial.

In the same city on the same day, the celebration of the unveiling of a bust to Emperor William of Prussia, was scarcely less noteworthy, considering that the feelings between Russia and Germany are in no wise affectionate. Not a few names that were despised in their day, because of the innovating ideas their owners advanced on social, religious, political or scientific questions, are being revived and honored to-day to a degree which proves that truth belongs to that age which most receives and values it.

The most nobly earned monument of modern times, is that of Father Damien, who sacrificed his life to the lepers of Molokai. Father Moellers, his brave successor, will soon have earned another.

The Pilgrim Fathers' monument is at last completed, and Plymouth's fame is renewed. The age is full of heroism, charity and nobility, and love of mankind. Daniel Periton, of Conemaugh disaster; Capt. Murrell of the steamer "Missouri," who rescued an entire shipload of humanity from certain death in mid-ocean; the dauntless crew of the "Trenton" cheering the British steamer "Calliope," as she steamed out of the harbor of Apia; the faithful servant girl who was drowned in attempting to rescue her charge, a lad of nine years, who had fallen over a precipice on the Hudson; then, the hundreds of noble men and women who are giving their time, means and energy to efforts and labors tending to the betterment of the race; and those countless ones who are working against all odds, in undertakings that deserve the support and best encouragement of all mankind, but who oft go to the end unaided, not because the world is indifferent, but is not informed.

These, and thousands more, will extend the age of memorials far into the coming time. But present charity and help is better than future monuments to those lost.

WOMEN IN SWEDEN.

If the consideration of the rights of women should fix a country's place in the scale of nations, Sweden would stand first to-day. If reports are true, that country is a paradise to women as regards freedom of rights and calling. There they are engaged in all the vocations that in other lands are generally conceded to men. A most sensible custom regarding all girls not born to fortunes, is to teach them a trade of some kind, a knowledge of which is better than inherited wealth, since it can not be stolen nor flee away.

It is stated that Swedish women are soon to be endowed with equal political rights with men. The usual queries as to the care of children and households, are indulged in by the usual class of minds on this question of equal rights, abroad. But we do not imagine there is any alarm at home, for a Government that thus honors its whole citizenship must have full confidence in both sexes to maintain their domestic establishments in order and thrift. Were there danger of failure in these respects, it would only be a just turn of affairs that the ruling sex should become acquainted practically with that economy of which they have from all time prated so much in theory.

--Mrs. H. S. Lake, the regular speaker at the First Spiritual Temple, Boston, will resume the season's labor fhere Oct. 6th. She will speak in Philadelphia, and at the Parkland (Pa.), Camp, the last week of August and the month of September. At the latter place she is announced to give eight lectures. During her absence from Boston, Mrs. Richmond will occupy the Temple platform for the last four Sundays of September. Mrs. Lake's permanent address is 8 Worcester Square, Boston, Mass.

EDITORIAL NOTES.

—"Questions Answered," by W. J. Colville, next week.

—Several interesting communications unavoidably postponed till next week, or later.

—Don't fail to read Rev. J. Minot Savage's article, "The Inevitable Surrender of Orthodoxy," in this week's G. G.

—For the works of that remarkable genius, P. B. Randolph, see the advertisement of Kate C. Randolph, on our 5th page.

—Mr. and Mrs. Thornberg, of Santa Maria, spent a few days in this city and Oakland, the past week, on their way home from a visit East.

—Metaphysical Hall, 106 McAllister street, a convenient place for Spiritual and other meetings, may be had for a very moderate rental.

—Chicago has thirteen hundred policemen, of which number, it is said, eleven hundred and seventy-five belong to the Roman Catholic Church.

—Woman's Congress meets on next Monday at 2 o'clock, September 2d, at the residence of Mrs. Loomis, 831 Willow street, Oakland. H. L. Bigelow, Secretary.

—The next social of the Ladies' Elsmere Club will be held at the residence of Mrs. Drew, 2124 Howard street, on Friday evening, September 6th. All friends are cordially invited.

—We are requested to announce that W. J. Colville will lecture at Metaphysical Hall, 106 McAllister street, on the evenings of Sept, 4th and 5th, on his way from San Diego to Portland.

—Mrs. Rose L. Bushnell has collected $100 for the Summerland Library, and Capt. Bushnell donates about $100 worth of books and maps. Mrs. Bushnell is the authorized canvasser for this work.

—John Slater received a grand ovation at Metropolitan Temple, last Sunday evening. There was not only an immense audience present, but numerous friends contributed elegant floral pieces to the occasion.

—Harry Locke, the boy medium, will be present at a reception at Prof. Ormerod's parlors, 34 Golden Gate avenue, on Monday evening, Sept. 2nd, at 8 o'clock, where he will exhibit his occult powers. Tickets of admission 50 cents.

—A pleasant reception was given to Mrs. E. L. Watson, at the residence of Mr. and Mrs. Robinson, on Seventeenth street, last Monday evening. We understand that plans are maturing to secure her services for a series of public meetings in this city.

—Miss H. M. Young can be addressed at 44 Jefferson street, Portland, Oregon. Subscriptions for W. J. Colville's new book, "Studies in Theosophy, Historical and Practical," will be received during September, at $1.10 including postage.

—No 4 of *Psychic Studies* is out. Its leading paper on the "Conservation of Health and Life Forces," is well worth a year's subscription to the instructive little monthly. Terms, $1 per annum. Address Albert Morton, 210 Stockton street, San Francisco.

—The next regular social given by the Ladies' Industrial Aid Society, will be held on Wednesday evening, September 3d, at the residence of Mrs. Lent, on East Sixteenth street, opposite Mrs. Cowel's, No. 813, East Oakland. Good time expected, as usual.

—The next meeting of the Trustees of the Golden Gate Printing and Publishing Company will be held at this office, on Tuesday, September 10th, at 10 o'clock A. M. It is to be hoped that a full Board will be present, as matters of much importance will be presented for consideration.

—A Seattle correspondent writes: "Through "the courtesy of Mr. Van Waters of this place, I "have been furnished several copies of your "paper. It is more than interesting; it is charming, and the editorial aphorisms are delightful. "Please find enclosed $2.50, subscription for one "year."

—Mr. John Slater, the remarkable platform test medium, has returned from the East and resumed his public Sunday meetings at Metropolitan Temple. Mr. Slater returns rested for the work, and will no doubt bring the great fundamental truth of spirit communion home to thousands of skeptical souls the coming months.

—Mrs. O. K. Smith has a strong endorsement of Summerland in the last issue of the *Banner of Light*. She completely answers the cavils of the "meddlesome" ignoramuses about the place, especially Warren Chase, who pretended to know so much about it, when, in fact, he placed the town three miles distant from its actual location!

—Sister Eunice S. Sleeper, whose grand gifts to the cause of Spiritualism have placed her name among the world's noble benefactors, is daily besieged with begging letters from all manner of impecunious people, and from all parts of the world, as though she was the owner of fabulous sums of money, and had nothing to do but to give it away. With Mrs. Sleeper's approval we wish to say that this grand soul has now given away to charitable purposes all of her once fine estate, except a small portion necessary for her maintenance; hence, it is a waste of time and postage stamps for any one to appeal to her for aid. She has nobly done her part, and done it unsolicited. Now she is entitled to freedom from annoyance.

"NOBLE DUKES."

If it be true that "a name may sometimes redeem a generation," it may also follow that one must think better of dukes and princes generally after being informed that Prince Ferdinand of Bavaria, practices as a physician at Munich, and never receives a cent for his services; and moreover, that he risked his life to save a woman from drowning, a few days ago, when others thought it useless to attempt to rescue.

Then, Bavaria has Duke Charles Theodore, who honors his country, his title and himself, as an occulist, to the poor, whom he treats free of all charge. He does not wait for them to come to him, but he travels and seeks out all afflicted with eye diseases. It is reported that during a long sojourn at Meran, he treated over one thousand cases, including nearly two hundred in which operations were necessary. His wife accompanied him and acted as nurse.

The blood royal has none too many claims upon the respeot of the world generally, and yet there is no doubt that it will place higher estimate upon such instances as the above than it does upon the same found among the non-titled classes.

This is no sign of sentimental weakness, but rather proves the frequency of similar charity among the so-called common people—so frequent as not to excite unusual comment. But charity, benevolence, and titles, sound wonderfully well in combination, and the wonder is that the nobility do not oftener discover it.

St. George's Hall.

Editor of Golden Gate:

The success of the spiritual meetings at St. George's Hall, 909 1-2 Market street, is established beyond a doubt. Each succeeding Sunday new faces are to be seen among those present, and on several occasions has the remark, "This is the first spiritual meeting I ever attended," been heard. Indeed, one can not help being impressed for good, and we hope that in the future, as in the past, the soul harmony now existing and true spiritual atmosphere expressed will continue to predominate. One successful feature of these meetings is the absence of all political questions and that strong feeling of discussion which so often prevails in spiritual meetings. Last Sunday was no exception, for both afternoon and evening large and enthusiastic audiences appeared to receive the truths presented by the spirit world; and, indeed, we may well say, there was no reason for disappointment.

At the afternoon meeting, the guides of Mrs. Edith Nickless held the closest attention of the audience throughout the delivery of a most excellent address on the subject of "Mediumship." Mrs. Hendee, one of San Francisco's pioneer mediums, next spoke on the truths and beauties of Spiritualism, setting forth many points in her usual earnest manner, closing with a beautiful poem from the spirit side. Mrs. Nickless then answered a number of mental questions, all expressing much satisfaction at the answers given, after which, Prof. Ormerod gave some very pointed tests in his normal condition, when the meeting closed with congregational singing.

In the evening, after spirit invocation and short address, Prof. Ormerod gave another very interesting seance. At the close, several persons recognized the correctness of tests, and psychometric readings, given on previous occasions, but which required the lapse of time to prove correct. Singing by the congregation was much enjoyed, both afternoon and evening, and assisted much in producing that harmony so necessary to all spiritual meetings. Service and tests each Sunday at 2:30 and 8 P. M. All cordially invited.

Circle of Harmony.

Editor of Golden Gate:

St. George's Hall, Meeting Sunday at 11 A. M., was opened by Mrs. Logan in reading a pathetic poem entitled, "Little Phil." Music by Mrs. Rutter and Mrs. Cook. The President remarked that these meetings were instituted for the free interchange of our highest and best thoughts on spiritual subjects, "Life and its uses," and its probable future, etc., but as no regular speaker had been appointed to open the meeting, she would recite an original poem entitled "How and Why I Became a Spiritualist, and left the Close Communion Baptist Church in 1850." Mr. Peterson, Mr. Day and Judge Collins gave splendid addresses, and after singing by the entire audience, Mr. Dean became entranced and personated several spirits, one of whom was Aunty Smith, who desired to bring consolation to her bereaved husband (the Doctor). It was a remarkable manifestation, considering that she had only left the mortal less than a week ago (beloved by all who knew her in this city). Mr. Dean has had only a brief experience in Spiritualism, and does not claim to be a test medium; is very retiring and unassuming.

Mrs. White, of 921 Market, was influenced to go to Judge Collins and take his handkerchief, and thank him so much for the interest he and others had taken in the welfare of her children. Every motion and gesture was so like Madame DeRoth's, that several in the audience recognized her at once. She expressed much gratitude to all her friends, and said she would soon take her little girl home with her, but the other one would still need our sympathy. Mrs. White and Mr. Dean, in response to an invitation, will be there next Sunday at 11 o'clock; all invited.

Fraternity Hall, Oakland.

Editor of Golden Gate:

The Progressive Spiritualist Society of Oakland, held their usual meeting at Fraternity Hall, last Sunday evening. There was a very large and intelligent audience. It being the monthly social, the first hour was devoted to music and singing. Mrs. Cowell opened the meeting with congregational singing and invocation; afterward singing by the lyceum children, "Angels are Coming," followed by a recitation by W. Ellingsworth, "Alexander the Great;" instrumental music by C. Wright, after which, singing by the children was rendered, "The Happy Bye and Bye;" a recitation by Miss Ida Bedbury was given, "A Domestic Scene;" also, "Where There's a Will There's a Way;" instrumental music by Miss Nettie Davis, followed by a recitation by J. C. McCame, title, "Jack and Rumy Dry;" vocal music by Mrs. Knott, "The West Winds are Blowing." A number of our little friends were not in attendance to participate in the program, but all seemed satisfied. The remainder of the evening was occupied by Mrs. Finnegan in giving platform tests, a number being recognized. We expect Dr. Dewy will occupy the platform next Sunday evening. Doors open at 7 P. M. Mrs. Davis, Sec'y.

Progressive Spiritualists.

EDITOR OF GOLDEN GATE:

The afternoon meeting was an exceedingly interesting one. It reminded one of the old-time love-feasts that used to be held by this society, when all entered into the spirit of the work. Meeting opened by the singing of "Sweet Summerland," by the audience, after which the President introduced that old-time worker and medium, Mrs. Ellis, who made some very pertinent remarks, and then gave a good number of tests to persons in the audience, some of them being of a very marked character. After the singing of a duet by Mesdames Rutter and Cook, Mrs. M. Miller gave one of her characteristic speeches, full of enthusiasm, and making every one harmonious. She then gave tests to about a dozen persons, and all were recognized.

These meetings are growing in interest, and if the mediums will remember that these meetings are theirs, and will come forward and take part, letting the people see their different phases of mediumship, and becoming acquainted with each other and the public, our hall in a short time, would become a center for mediumistic power. Mrs. Dixon, an elderly lady, and one of the early workers in Spiritualism, lately from the East, gave some of her life experiences, and promised at some future time, to give some of her experiences as a medium, which, judging by her manner of presenting her thoughts on Sunday afternoon, will prove a very interesting feature of the meeting.

Evening meeting at 8 was largely attended to hear Prof. Dawbarn's first lecture on "Health and Disease;" two more on the same subject are to follow. After some preliminary remarks by the President, and a solo by Mrs. Eugenia Clark, Mr. Dawbarn gave a very interesting and instructive lecture on the above subject, and if we may judge by the lecture given, of those which are to follow, we are sure the hall will be crowded with appreciative listeners. These lectures that Mr. Dawbarn is giving at Washington Hall Sunday evenings, are something out of the usual routine of spiritual lectures; they present thoughts that are far in advance of the usual line, and yet are presented in such a common-sense, matter-of-fact way, that all can understand, and wonder why they have never before been given by our lecturers. Mr. Dawbarn is giving lectures in Odd Fellows' Hall on Sunday afternoons in Oakland, and they are creating a great deal of interest, the attendance increasing every Suuday.

MRS. S. B. WHITEHEAD, Sec'y.

Psychic Circle.

EDITOR OF GOLDEN GATE:

Sunday, August 18th, was an interesting day for the Psychic Circle, of San Jose. At the hour of 11 o'clock A. M., a goodly and intelligent audience were gathered into G. A. R. Hall to hear Mrs. E. B. Crossette answer questions taken up from the assembly. Many persons can prepare interesting and instructive papers, others take a subject and discourse freely upon it, but few are willing to subject themselves to the searching, probing, investigating spirit of the times, as we find it in an audience invited to search and try the spirits, everyone.

The exercises began with a flute solo by Mr. Penniman, followed by an invocation by Mrs. Crossette. Vocal solo, "Consider the Lillies," by A. Sutherland, of Santa Clara. Fifteen questions were received, ten of which were answered at length. The oft repeated question, "What shall we do to be saved?" received simply the answer: "Do right!" Having consumed the morning hour, the remaining questions were retained for another time. The audience were then favored with a recitation, "Barbara Fritchie," (given in the spirit of Whittier), by Miss Della Christin, of Santa Clara, closing song by Miss FannieKnowles, of the same place, singing "Why do Summer Roses Fade?" An intermission of fifteen minutes, followed by a circle of one hour's duration, consumated a memorable day for a number of San Jose's best citizens.

Our re-union day, the first Sunday in September, will yield a glorious social and spiritual feast. Mrs. Crossette will again favor us in the morning, and sweet music will be furnished. The children and young people will be with us. Refreshments will be served in the dining room from half-past 12 to 2 o'clock, when there will be exercises for an hour or more for the benefit of the young. How we wish our good Editor of the GOLDEN GATE, and his "better three-fifths," would make this a day of recreation, and come to their old home. They would have no reason to "shake the dust from off their feet" in departing, for they would be kindly received, and other kindred spirits of the Bay city, and of Oakland. Why do they not run down to see us these balmy days of Summer? Remember, the 1st of September. Faithfully,

MRS. A. J. KNOWLES.

SANTA CLARA, August 25, 1889.

St. Andrews' Hall.

EDITOR OF GOLDEN GATE:

The Union meeting on last Wednesday evening was well attended, notwithstanding that it was opening week of the Fair. The meeting opened by singing by the audience. Judge Collins then gave a very eloquent address, after which Dr. Smith recited a poem entitled "The Materialist." Mr. Perkins then entertained the audience by a few remarks given in his usual good humor, closing with a few psychometric readings of persons in the audience. After a few remarks by the President, Mrs. Scott-Briggs, the audience formed into circles, and the following mediums gave a large number of tests: Mrs. Ladd-Finnegan, Mrs. Jennie, Mrs. Parry, Mrs. Mayo-Steers, Mr. White and Mrs. West. The meeting then closed to meet again on Wednesday evening, Sept. 4th, at 7:45 P. M.; all invited. M. H. W.

Passed to a Higher Condition.

From this city, August 19, 1889, George P. S. Powers, eldest son of Mr. Fred H. and Mrs. Angie Powers, at the age of eighteen years six months and three days. The above named young man was one who would have made his mark as a business man, one of the few that might have reached a high position as a man among men. The body was placed in charge of Wm. H. Porter, the undertaker, and was buried from there Sunday, the 25th of August, the Rev. Mr. Cruzan conducting the services. Members of the Progressive Lyceum, and especially Liberty Group, of which he was an active member for some years, were present to pay their respects to their friend and co-worker. There were many beautiful floral designs placed around and upon the coffin by loving friends. Those who attended the entertainment at the Scottish Hall, given by the Lyceum, will remember that in the drama called "Among the Breakers," George was prominent as the typical American reporter, "Mr. Paragraph." The members of the Lyceum cannot forget the earnest work and thoughtful attention he gave to the entire proceedings; his wide-awake enthusiasm had much to do with the success of the whole affair. We know of no habits that enslaved him; indeed, for one so young to be guided by his own reason and intuition, his uprightness of character was something that could not be passed unnoticed. It is understood that his mother loses her main support in his death, but we know his energetic nature is not still, that it will be ever moving onward and upward, and perhaps may bring even more comfort and assistance to those loved ones left behind, than he could have done while here with us. Friends, weep not, he is "not dead, but gone before" us to that beautiful shore.

G. F. PERKINS.

Passed On.

Mrs. Ellen B. Macy, born in Plymouth, Massachusetts, on the 12th of February, 1819, passed to spirit life August 14th, 1889, at the "Old Ladies' Home," Temescal. Six years ago, when health and strength began to fail, she became an inmate of the "Home," where for several years she has been entirely helpless. Those who attended the meetings of the First Spiritual Union could always find her in her accustomed place. For many years she was a leader in the Children's Progressive Lyceum, always faithful, loved and respected by all who knew her. She has been a subscriber for the *Banner of Light* for over thirty years, and though her physical form was paralyzed and helpless, yet she seemed always cheerful, retaining her mental faculties to the last, anxiously awaiting the time for her release.

Oh, what a sweet surprise
For her enraptured eyes!
The wherry slipped from off the strand
And bore her home to spirit land,
Where loving friends no longer wait,
To lead her through heaven's pearly gate.
Now, she can walk and run and bound,
Whose limbs dire weakness compassed round.
Just think, what joy it is to be
From earthly fetters thus set free.
The limbs that had so feeble grown,
Strengthened with life before unknown.
Old friends and true, were in the throng
Singing an old, familiar song—
"Welcome!" said they to Eden's shore,
Where pain and sickness are no more.

LAVINIA MATHEWS.

A MARVELOUS CURE.

DEAR DR. DOBSON:—We have neglected reporting to you the cure of our boy by your spiritual remedies. He commenced to improve soon after taking the medicine, and before the month was up he was completely cured. He would often say, "That was a good doctor that made me well." The people here are amazed at the cure, for our best physicians said he must die. Another doctor said to us, it was not on account of your being a Spiritualist that you cured him, it was the magnetic force; and we told him we would like him to perform such a cure. Some who hooted at Spiritualism when you had that seance here, now want to see the doctor who can perform such a wonderful cure. We send our lasting gratitude to you for curing our little boy.

WEBSTER ALLYSON,
GRACE A. ALLYSON.

BLAIRSTOWN, IOWA.

Every mail brings letters with just such praise of Dr. Dobson's marvelous cures of persons he never saw. They come unsolicited from all quarters of the globe. Such letters prove beyond doubt that Dr. Dobson is doing a vast deal of good, performing wonderful cures, and relieving sufferers by the scores and by hundreds. Every mail carries to various parts of the country, to nearly every State in the Union, and to distant lands, these magnetic remedies that restore health. His name is a household word in homes all over the land, and his praises sounded by thousands who never saw him, but who have been saved by his simple, yet wonderful, remedies. He must be a happy man in thus being able to contribute so much to the happiness of his fellow-man.—*The Maquoketa Record.*

TO BUILDERS AND THOSE WHO CONTEMPLATE BUILDING.

One of the most beautiful publications for builders and persons contemplating building, is the beautifully illustrated Architect and Builder edition of the *Scientific American*, published monthly by Munn & Co., the celebrated Patent Solicitors, 361 Broadway, New York.

It has become the custom for most of the builders in the United States and Canada to keep on file this publication, not only for their own benefit, but for the use of their customers, and they find their business promoted by so doing. A great variety of dwelling houses, costing from a few hundred to several thousand dollars, are illustrated in each monthly number, besides a double page printed in colors, representing one or more handsome residences already built. After the design for the elevation or style of the house has been selected, builders are enabled to give a close estimate of the cost of construction, as the working plans accompany the elevation. Most persons contemplating the building of a house or stable for their own use derive both pleasure and considerable saving, sometimes, by carefully considering at their leisure, and by their fireside, various designs and plans which may come before them. To enable a person to come to a wise conclusion in such an important matter as building a home for his family, he will be wise if he brings the subject before his entire household, and studies carefully over in the domestic circle the style of house and the interior arrangements. It not only affords great pleasure to the entire family to be considered in the matter, but good suggestions will come from it, and mistakes will be less likely to occur in the selection. By all means consult the wife and grown-up daughters, if so fortunate enough as to have them, and to this end everybody who contemplates building should provide himself with a complete file of the Architect and Builder Edition of the *Scientific American*, some forty numbers, and then he will have at hand not only the best material to select his designs from, but he will also find the publication useful and profitable to refer to while the building is being constructed.

If a person does not find the design for a house, or other structure he contemplates building, that suits his fancy, or the estimate of the cost is too great, in a single number of the publication, he will be very sure to find in some one of the other numbers something that will suit both his fancy and purse. Hundreds of dwellings have been erected on the plans that have appeared in this publication, and any person who contemplates building, or who wishes to alter, improve, extend, or add to existing buildings, whether wings, porches, bay windows, or attic rooms, will be pretty sure to find what he wants in the *Scientific American Architect and Builder*, which is published on the first of each month, at the office of the *Scientific American*, 361 Broadway. Subscription price, $2.50 a year, 12 numbers. Single copies, 25 cents. Back volumes of 6 numbers, in flexible covers, in imitation of Turkey Morocco, $2.50. Subscriptions received and volumes sold by all newsdealers.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated November 28, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, —— dollars."

Our Symbolical Painting.

EDITOR OF GOLDEN GATE:

I desire to tell the many readers of your valuable paper, about the divine painting that adorns the reading room of your office. Clairvoyants and Seers who have had glimpses of the spirit world, (or portions of it) can form something of an idea of the beauties of this wonderful masterpiece of art. The tinting of colors, the delicacy of touch, completeness of drawing, and all the details, have never been excelled by mortal hand or brush. One's soul is caught up in the halo of admiration, love and blessed hope, with longings to go home. No imaginative brain can conceive the wonders of this heaven taught reality. It is evidently the inspiration of some spirit artist who has roamed in the fertile fields of the "forevers"—given through the hand of Mr. H. A. Streight. This gentleman has diped his brush into the fount of beauty itself. The inspiration wrapped about him, was a pulsation from the heart of Deity. I was so impressed with the sacredness of this representation of homes "over there" that I bowed my head in reverence and awe. This picture is a lesson to those who have lived true, good, unselfishness lives. The earth side is a wonder of marvelous beauty, the coloring entrancingly lovely. It represents the conditions of minds who believe the true Gospel, and are not afraid to try the realities of the spirit side of life.

Those who live true to our blessed belief and knowledge, are willing to fall asleep (when called upon to do so), to awaken in the elysian light of God's glory. I would advise all lovers of art, Spiritualists or not, to pay a visit to this heavenly beauty. Even artists who think themselves finished, can catch a hint from this wonderful canvas, and perhaps realize that without invisible aid their work might come out wanting. May the angels bless the artist who is the instrument for this wonderful execution. How sweet it will be,

When the hour of life is closing,
When the spirit longs to soar
To that realm of light and glory,
And all earthly sorrows o'er,
There to gain a sweet contentment,
Heartaches all to be at rest—
In the homes of love and beauty
There each weary one is blessed.

Fraternally,
ROSE L. BUSHNELL.

"So sure as we see men, so sure we are that holy men have seen angels · · · have we had intuitive intimation of the death of absent friends, which no human intelligence had bidden us to suspect, who but our angels have wrought it? Have we been preserved from mortal danger, which we could not tell how, by our providence, to have invaded, our invisible guardians have done it."—*The Imvisible World, by Bishop Hall.*

WANTED.

A governess capable of teaching good English, drawing and music. To the right person a good situation assured. Inquire at this office.

Aug. 10 tf.

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 909½ and 913½ Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., Washington Hall, 35 Eddy street. All are invited. Admission 1 cents. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m.

CIRCLE OF HARMONY—MEETS EVERY SUNDAY at 11 A. M. in St. George's Hall, 909 Market street. Mediums and speakers especially invited. All welcome to participate. Mrs. F. A. Logan presiding.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrews' Hall, No. 111, Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYCEUM meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oakland, corner of Seventh and Peralta streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 1:30. Earnest inquirers cordially invited.

COUNCIL G. G. OF THE T. S.

SPIRITUAL SERVICES IN MASONIC LODGE Room, B. B. Hall, 121 Eddy street, Sunday evening. Lecture and tests by H. W. Abbott and James McCann. Admission, 10 cents.

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OPEN MEETING.—ON AND AFTER SUNDAY, November 11th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

The Inevitable Surrender of Orthodoxy.

Continued from First Page.

The canon has never been settled by any infallible authority. The Romish Church came to no final decision until the Council of Trent, in the sixteenth century, and included a whole list of books—the Apocrypha—which the Protestants rejected. Which was right? No voice from heaven has answered. And no generally recognized authority, except a sort of blind drifting or common consent of the incompetent, has ever settled the Protestant canon. Doctrinal bias was clearly apparent during the early centuries. As one illustration, the apocalypse of John was very popular so long as the immediate second coming of Jesus was looked for. But, when it was found that he did not come, it fell into disrepute on account of its pronounced Millenarianism, and for a long time recognition was refused to it. It is well known that, so late as the Reformation, there was no general agreement as to what was "Scripture" and what was not. Luther even contemptuously rejected the Epistle of James, the very brother of Jesus, calling it "an epistle of straw." And no voice of authority has spoken since his day.

In general, it can be said of nearly all the books of both the Old Testament and the New, that nobody knows when or where or by whom they were written. It is true that this does not at all affect their general religious value, any more than critical disputes over the authorship of Homer or Shakespeare touch the poetic worth of the "Iliad" or "Hamlet." But it does have a most serious bearing on the question as to whether these books are of such authority that they must be taken as settling all the great problems of human origin, character and destiny.

More than this, it has been proved, over and over again, beyond all honest and intelligent question, that these books are full of errors as to matters of natural science, of history and of morals. To deal with this point adequately would require a book. The story of creation, both as to method and the order of appearance of the forms of life on earth, has been demonstrated to be untrue. The Genesis account of the origin of languages is childish in its absurdity. The history of the Exodus is so full of impossibilities and contradictions that it would require a long article, all by itself, even to point them out. Indeed, the whole of the five books of "Moses" is one mass of incongruities, absurdities, and impossibilities, if we try to treat it as history. As tradition, of great interest and value, of course no one would have anything to say against it. In itself, it is just what we might expect it to be. But the foolish and unfounded claims, not its own, but which others put forth for it, on behalf of a theory, compel these things to be said. What shall be said of a "revelation" that does not reveal things until, thousands of years after it is supposed to have been written, the truth is tortured and twisted *into* a text in which the wholly unknown author plainly supposed he was saying something else?

Were there time for it, similar points might be made good against the accuracy of the New-Testament writers. I will stop for only one case, but one so remarkable that I have often wondered that it is not oftener referred to. If the Bible be an infallible revelation, then the *Epistle of Jude* is a part of it. In the three verses of its one chapter (14–16) is one of the most curious and palpable blunders. The writer quotes what he declares to be the words of the old Patriarch, "Enoch, *the seventh from Adam.*" Whom is he actually quoting? The wholly anonymous and irresponsible writer of a wildly apocryphal book, written within a century or so of the time of Jesus, and full of absurdities worthy of the author of Baron Munchausen. The "Book of Enoch" is easily accessible; and a merely superficial perusal of it will incline any reverent mind to relieve the Holy Spirit from all responsibility for any such palpable blunder as Jude is here guilty of. But, if one of "the inspired writers" is capable of such a mistake, who can vouch for the rest? And, if the church has been mistaken in accepting Jude as canonical, who can vouch for its judgment as to all the others?

In their attempts to defend, not the Bible, but their own theories about the Bible, from the assaults of critical scholarship, orthodox theologians have several times shifted their ground. For a time *verbal inspiration* was held. When that was found untenable, the theory of *plenary inspiration* was adopted. This claimed that, though not verbally accurate, the Bible writers had been so inspired as to teach only truth with no admixture of error. Now, in many quarters, they take refuge from scientific and historical errors in saying that the Bible was not intended to teach science or history, but only spiritual truth. And, at last, some are claiming only that the Bible *contains* a revelation, not *is* one. In other words, the claim is virtually abandoned, except as to such points as cannot be brought to any decisive test. Where it can be tested, it is fallible; where it cannot be, there it is infallible: so stand the admission and the claim. But, what reasonable man will take as authority in the unseen a book that is full of errors as to the realm of the seen? No, it may as well be frankly confessed that this sort of talk is surrender of the only claim that here concerns us. *Whatever else we have, it is certain that we do not have any divine or infallible authority for accepting as true the essential points of the orthodox creed.*

This claim, then, is an affront to human reason. But not only this; it is also an outrage on the human heart. In justification of this statement, let us examine a little the morality of the orthodox creed. I pass by the Biblical endorsement of slavery, polygamy, and other like barbarisms, because they are well known and have been often dwelt on. But, before coming to the main point I wish to make, I will briefly touch on one or two actions that the Old Testament attributes to Jehovah himself. What shall be said of a god who sends forth a prophet divinely commissioned to lie, in order to entice a king on to his destruction? (I Kings xxii: 22, 23.) What shall we say of a god who sends Moses forth with the command, "Avenge the children of Israel of the Midianites"?—a part of the vengeance being expressed in the following terms: "Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children that have not known man by lying with him, *keep alive for yourselves.*" (Judges xxxi: 17, 18.) Moses is instructed to lie to Pharaoh, telling him at first that all the Israelites desired was to go into the wilderness to sacrifice. And, when the time comes for actual departure, the people are instructed to "borrow" of the Egyptians—plainly with no intention of returning it—everything they could easily lay hands on. It is an ungracious task to dwell on such illustrations of a barbaric age. But what shall be said of men who, in this nineteenth century, attempt to defend such barbarities in support of a theory?

Many are willing to admit that the Old Testament does thus "accommodate" itself as they say, to the conditions and cruelties of the times, while they still claim that the ethics of the New Testament is perfect. Were there time, much might be said as to the practical morality of the *Sermon on the Mount*, as well as of the teachings of some of the disciples. I must, however, call attention to only one point. It has been the custom of the Protestants to condemn severely the Romish doctrine and practice as to the celibacy of the clergy. But the teachings of the New Testament is explicit and clear as to the superior holiness of the single as contrasted with the married state. This would seem also to apply to the laity as well as the clergy, so that the Shakers are doubtless right in their contention. Paul's doctrine concerning women is, to say the least, not a lofty one. The Apostle John assigned to the unmarried the very highest place in heaven. See Rev. xiv: 1-4. And Jesus himself teaches plainly, not only by example, but by precept, their superior sanctity. See Mat. xix: 10-12. And there is no intimation that he had any reference to a temporary condition of affairs.

But the chief thing I wish to emphasize, in this connection, is that the whole "plan of salvation" is distinctly and definitely an immoral scheme from beginning to end.

Here let it be kept clearly in mind that an Infinite Being must be held as ultimately and solely responsible for whatsoever he either ordains or permits. Keep also clearly in mind the distinction between an evil that is temporary and one that is eternal. Any kind or amount of suffering and evil that are temporary, and are only experiences in the development of a soul, may conceivably be justified by the outcome. But, in the very nature of the case, eternal evil and suffering have no outcome except more evil and suffering, and so cannot be justified. Now look at the orthodox scheme.

God creates a man. He has had no experience of either good or evil, and so cannot possibly comprehend the results of his action. He is a man-sized child. He has no way of knowing that he is under any obligations to obey him who, "for his own pleasure," has created him. Neither can any one else, even now, see how he was under any obligation to obey a mere arbitrary command. This child-man God allows to be tempted, and punishes him because he falls. This is bad enough, and outrages all common-sense and justice. But there is worse to come. He has so related this child-man to all the unborn millions that every man, woman, and child that have since come into the world have come weighted with the curse and wrath of God, and doomed to endless pain. Tested by the standard of any justice that the human mind is capable of conceiving, such an act as this is an unspeakable crime. All the cruelty of all the bloody characters of all the world, its Tamerlanes, Neros, Caligulas, Borgias, and Torquemadas rolled into one, would show white and merciful against such a background of blackness and cruelty. For all earthly tortures, however prolonged, must have an end. But, according to orthodoxy, the immense majority of all that have ever lived are now in hell, and "the smoke of their torment ascendeth up *forever and ever.*"

But, it is said, it is the fault of the lost if they be not saved, for salvation has been offered freely to all. In the first place, this is not true. What of the countless millions before Christ, who did not even know that a little obscure people in Palestine were being "prepared," as they say, for his coming? What of the countless millions who have been born and have died since, and who have never heard anything about it? And, by the way, is it not a little strange that the *Almighty* God has been at work for nearly two thousand years and has not been able to get the news of his own incarnation, sufferings, and death before even the superficial attention of more than a third part of the inhabitants of this little earth?

But, leaving all this one side, the orthodox representation of the "infinite love and mercy" of God is only mockery and cruelty. Let us see how it looks in the light of an illustration. Suppose a great merchant should send a ship to sea. It is loaded with merchandise and crowded with passengers. He knows before it leaves port that it is unseaworthy and will not get half way across before it will spring a fatal leak. Still he sends it. After it is well on its way, he, knowing what will occur, fits out and sends after it a relief ship. This arrives, as he knew it would, just in time to save a few of the passengers, while the great majority sink into the waves, "unknelled, uncoffined, and unknown." But the illustration has one merciful feature that the orthodox theory has not; these poor victims will get through being drowned some time. The strangling and struggle for breath are not endless. But what would any fair man say of such a merchant? Would he sing hymns to him for "the few that he saved," or execrate him for his cruelty? On this orthodox theory, I cannot find any voice with which to praise God for the saved, for my words are drowned in tears of pity for those he did not choose to number with the few "elect."

Not only, then, does the educated and unbiased head cry out against orthodoxy, but the civilized heart and conscience reject it as a relic of those barbarous ages when might was right and man was only clay in the hands of a potter who shaped his vessels to honor or dishonor as suited his whim. There is not one single feature of the orthodox "plan of salvation," starting with the fall and ending with heaven and hell, that does not outrage the sense of justice of any intelligent and unbiased mind. Speaking of the Ptolmaic system of the universe, Alfonso of Castile said that, "if he had been present at creation, he could have suggested a better ordering of the heavenly bodies." So any intelligent and honorable man might say that, had he been present at creation, he could have suggested a better ordering of the course of human destiny than that set forth in the orthodox scheme.

Either the critical or the moral argument, as already set forth, is fatal to the orthodox claim. But one other consideration remains, which alone is sufficient, not merely to cast doubt upon it, but to demonstrate its falsity. I purpose now, to set that forth as clearly as the limits of this article will allow.

Every religion presupposes, runs back to, roots itself in, and springs out of, a cosmology or theory of things. The Bible begins with science. So orthodoxy has its theory of the world, of God, of man, of destiny. The crucial point of this, so far as our present discussion is concerned, is the doctrine of the fall of man. Had it not been for this, no such thing, as "the plan of salvation" would ever have been heard of. It came into being and it exists simply and solely as a means for delivering the race from the supposed effects of the supposed fall. Now, modern science has demonstrated the antiquity of man and his derivation from lower forms of life. These facts are demonstrated as conclusively, and in precisely the same way, as is the rotation of the earth on its axis or its revolution about the sun. It is perfectly safe to say that, but for theological bias, no competent intelligence on earth to-day would think of disputing it. And what of it? Why, plainly this: It means a belief in the *ascent of man*, instead of the *fall of man.* It means that man began at the lowest point, and, however slowly, has been ascending from the first. And since there has been no fall, it requires no great leap of logic to reach the conclusion that the elaborate, unsupported, and unjust scheme of orthodoxy is not needed. The human race is needy enough, but it does not need this. It has called for "bread," and has received this consecrated "stone." It does not need an imaginary cure for an imaginary evil. Man's great want calls for rational treatment in the light of the discovered facts as to his origin, nature, and course of development.

Though no necessary part of this argument, which is quite able to stand alone, it is well worth while for Bible-readers to note two points which are generally overlooked. In the first place, every scholar knows that the Jews themselves had not heard of any fall of man until they obtained the Eden story from the Persians during their captivity. Not a little strange is this, after all the talks that Abraham and Moses are reported to have had with Jehovah.

And, in the next place, it is not a little curious that Jesus should never have referred to it. On the supposition that Jesus was the second person in the Trinity, and that he had come to earth for no other purpose than to rescue the race from the effects of this fall, it seems to me nothing less than remarkable.

The belief in the fall, then, being given up,—and it must be soon surrendered by every intelligent and honest man,—the whole orthodox scheme crumbles and falls. The critical argument, the moral argument, the scientific argument—either one of these is fatal to the orthodox claim.

But, in spite of these incontrovertible facts, thousands still cling to it because, busied with other things, they do not investigate these matters; and so the force of tradition drifts them on. Other thousands cling for reasons of interest, social or business. Still other thousands cling because they are afraid of consequences; ethical motives seem bound up with the old beliefs, or they do not see clearly what is coming in place of them. Other thousands more cling to them under the impression that only some slight modification of views is neccessary, and that they can hold the property, the places, and the name, while the thing itself is being changed.

It would be ludicrous, were it not pathetic, to notice the desperate make-shifts of some of these latter. The Rev. Dr. E. A. Abbott, of England, in his book, "The Kernel and the Husk," strips off the husk with a vengeance. He accepts the evolution of man, surrenders the infallibility of the Bible, the miracles, the deity of Jesus, and everlasting punishment. What is left he may call "the kernel," if he pleases; but what is left is certainly *not* the kernel of the orthodox "plan of salvation." And a business man, accustomed to inviolable "trade marks," would hardly call it honest to keep the old label. But the most astonishing thing in this direction that I have come across is a note in Eaton's "Heart of the Creeds," a work by an Episcopal clergyman. This note is as follows: "When we say of Jesus, 'Conceived of the Holy Ghost born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried, and went into the place of departed spirits,' we simply *mean* to declare our belief in *the facts of history whatever they are.*" The italics are mine. *Can* the language of mental confusion go further than this? Compared with this, the wisdom and clear-headedness of the boy who claimed to have the same jack-knife after both blade and handle had been renewed, were profound. In the "funny" column of a newspaper, a remark like this would be entitled to rank high among the best of those of Josh Billings or Artemus Ward. But when put forth as the serious work of a "reconciling" theologian—well, perhaps in these days it is in place. Trinities that are no trinity, falls that are not the fall, resurrections of the body that are only ascensions of the soul, hells that are only a temporary regret—these are to be found on every hand. All these were well enough, if only we could have them along with words that were meant to tell the plain truth, and not to conceal ideas.

But this is the age of *theological fiction*, in a sense that does *not* refer to any of the popular novels of the time. But perhaps it is so that the change must come. It took three centuries for the transition from paganism to Christianity. It took two centuries for the popular mind to become habituated to the new ideas of the Copernican system. And even then the ideas and phrases of both paganism and Ptolemy still lingered. Though thought moves faster to-day, it may yet take many years to work out the greatest revolution of human thought that the world has ever seen. For what we are now going through is no less than that. It means nothing less than a new universe, a new God, a new man, a new destiny. It is as certain to come as sunrise. And when the sun is up, the cruelties, crudities, monstrosities, injustices of the long night of orthodoxy will have fled away with the shadows. From the "new heaveo" will smile down a grander God, and on the "new earth" will live and labor and hope a grander man.

Message From Oratio Daniels.

Dear brothers and sisters of the Sun Angel Order of Light: The following letter was wholly unexpectedly received a few days ago, from our risen Brother Oratio Daniels, at whose home the earth expression of our divine order was established. Knowing as I do, of the great physical suffering which he endured so long and patiently, also of his unwavering loyalty and absolute devotedness to our Mother Saidie's cause, his words came to me with great force and meaning, in the way of comfort and encouragement. I likewise send them forth on the same mission, to my co-workers, brothers and sisters of our loved order. Should they reach, soothe and inspire any one weary, struggling soul as they have for me, I shall feel amply paid for the effort I make to reach that one. Fraternally,

S. E. Woodruff.

Hannibal, Mo.

Sister: Your brother from the land where sorrow is unknown, gladly comes with words of cheer to you. He has known what it is to meet the trials of life; has known what hardships mean, in enduring physical weakness, and enduring trial for the sake of truth. Oratio has learned the lesson of sympathy for all who so endure. And, sister, looking back o'er the years of the past, seeing conditions in which the Angels of Light must begin their work for humanity, knowing as now I know, how for ages they have sought to give the light and knowledge of a higher life to the inhabitants of this planet, I rejoice that I could be the standard-bearer I have been. I am glad to-day, that it was my hand that could open the door through which Saidie and the host with her could pass, and reach so many hearts. With the loved one who walked by my side, I rejoice that our blessed mother made our home her own. And were the work given me again with the light of the ever-unfolding beyond strewn upon it as I see it now, I would gladly do all in my power to help the angel world in this grand work of the nineteenth century.

Sister, with others of the band unseen, your brother would light your pathway with the light of the angel world. You have our words to cheer you, to assure you that the work of the Order is indeed accompanied with the benediction of the Most High, and therefore cannot fail. At times thoughts of discouragement pass through your mind, but let the words of experience that come from the risen workers, inspire with fresh courage. Let them cheer you alway. Saidie is at the helm, the children she loves and guides shall not fail. Your risen brother knows of what he speaks; he has done as well as he could Saidie's will, and receives the full reward. From his home of Light he tells you all is true; the angels will do all for you while you walk the lonely path of material life, and when you come home, will welcome you to a life of restful happiness in a world that knows no wrong or oppression; but where the sunlight of peace bathes the soul, where love blesses all hearts, and unrest and heartache are felt no more. Your unselfish heart will receive the benediction of angels continually. Accept this tribute of love from the brain and heart of your risen brother in the Order of Light.

Oratio Daniels.

PUBLICATIONS.

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A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions in certain fields of science.

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ADVERTISEMENTS.

[Written for the Golden Gate.]

My Hobby.

BY ELLA L. MERRIAM.

Yes, I have a hobby. I can see clearly enough, and far enough to discover that, and I also have discovered that about every other mortal within my radius of vision, has one too. They differ greatly in nature and degree; some are rational and practical, while others are wild or foolish. Some are ridden almost to death, while others are exercised just enough to keep them fresh, bright and beneficial. But like all others, I suppose, I think my hobby is one of, if not *the best*. It's not such an uncommon one either, but it's called by many names, and used also very often ignorantly, inconsistently, and injudiciously. Now it isn't probable that I can judge as correctly of my apparent success or failures in the management of my hobby, as "lookers on" think they can. I only know that I try to make the wisest and best use of it, not only to enhance my own happiness, but advance my usefulness among others.

The issues can only be unerringly summed up by the impartial and infallible eye of All Truth. I am so closely attached to my hobby that I cannot see any other escape from the wrongs, amelioration for the ills, nor assistance toward the true happiness, individually or collectively, of the race, than through its constant application. Now the name of this wonderful hobby of mine is, *Spiritual Progression!* The real, "Simon pure," practical progression from within, not without. Surely that's a worthy one, and one that I need not be ashamed to confess. Still, I fear I need have but little pride as yet, in the grace and courage with which I ride it. I receive tidings of, and instruction how to operate with this divine helper, directly from my dearest loved ones on the spirit side of life, who now of course, can see more clearly the shortest, surest, and most comprehensive method of preparation for that haven of unalloyed happiness that we all so much desire; and by the assistance of such "hobbies" as mine, glimpses and foretastes can frequently be obtained. I make many a wrong movement, and many times I forget my real mission in life. Often the road is so rough and dark, that I slip entirely off to flounder in the mud and filth of spiritual weakness and error, but my noble, faithful steed always looks pityingly upon me, and patiently awaits my gathering up and out of these contaminating and corruptive influences, and I penitently but determinedly resume my upward journey, a sadder, but a wiser mortal!

Yes, dear friends, I take my hobby everywhere with me (if I do not, I ought to), and I find no circumstance, place or season, but that it is always more or less a benefit to me, if used to the best of my ability. Many a pitfall, many a rough, precipitous pathway, and many thorns are escaped, through the presence and assistance of "my hobby." To be sure, "the slings and arrows of outrageous fortune," oft-times and needlessly wound, but they will much sooner heal through the divine remedy, Spiritual Progression. When the elements all seem clear and bright, and progression is well shod, we are often enabled to relieve the shoulders of some over-burdened, weary wayfarer, who has not heard of this beautiful mode of spiritual advancement, and astonished and delighted, he goes on his way rejoicing. Don't think its all play, or all sunshine; its lots easier and pleasanter than the poor old way of succumbing to every storm, starting at every strange sound and shrinking from every unpleasant duty, until like a reed before the blast, our shrinking, tired spirits are almost entirely at the mercy of such elements, enjoying but little, achieving nothing, and finally ending this transitory life, weary, discouraged, and glad to near its close, little knowing, little caring what's ahead, just so that this chapter of profitless toil ends!

With all the glowing prospects and rich rewards along this progressive pathway, sometimes an unexpected storm catches me napping, or a terrific clap of thunder, and vivid flashes of lightning terrify me so that for a time, I am prostrate, cowed and helpless, my own strength and courage for the time being a thing of the past; but thanks to our golden philosophy, there is a still higher power than mortals. Spirit voices reassure me, spirit hands (dear hands), so ready to help in past needs, bring my noble steed to my side, and those invisible, but powerful arms, ever moving in deeds of love, are thrown around me, and once again, with increased love and gratitude to the All Father for my bounteous blessings, I again pursue more cautiously and diligently, the steeps of immortal victories, profiting and conquering more easily by my recent experience. No money or price is demanded for his immortal benefits. Reach out, for it is your birthright. No longer grovel in darkness and poverty of hope and ambition! Put forth your best thoughts, wishes and deeds, for the good you will from day to day receive, and for the lasting good you can perform to others who so much need it. And all along your course through life, silvery lights will gleam upon you, the reflection of your beautiful deeds. Heaven will descend upon you, and humanity gain thereby many rungs upon the interminable ladder of "True Spiritual Progression."

LOS ANGELES, Cal., 310 Temple street.

Walls do not Keep Him.

[Kansas City Corr. St. Louis Globe-Democrat.]

The citizens of Clay Center, Kansas, have just awakened to the fact that they have had in their midst a sensation that is much out of the ordinary run of Western incidents.

One night last October John P. Campbell, editor of the Clay Center *Dispatch*, was awakened by hearing some one stumble in his room. He sprang to his feet, revolver in hand, and confronted the intruder, inquiring his business. The man very coolly said:

"I was just passing the house, and, being out of money, thought I would come in and see if I could find some. As I was going away with this little bundle which I had gathered I tripped on this rug and awakened you. I am very sorry, indeed, that I disturbed your rest."

"Well, you are a cool one!" ejaculated Campbell. "I guess you had better stand where you are for a few minutes until I dress and I will take you down and introduce you to the Sheriff."

"You are very kind, indeed, to go to so much trouble for a stranger. I will be very glad to make the Sheriff's acquaintance," politely responded the burglar.

Campbell escorted his prisoner to the jail, where he turned him over to Sheriff James Sterling, telling him that the man was probably insane. He was placed in a cell and next morning he was taken before Justice J. W. Miller, where he gave the name of Henry Carton. He waived examination and was returned to jail, in default of $1,000 bail, to await the action of the Grand Jury at the January term of the Circuit Court.

The jail at Clay Center is a two-story brick and stone building, with latest improvements in steel cells and gratings, and is considered the strongest in the State.

About noon on the day of the commitment Carton sent for Attorney F. P. Harkness to come to the jail to talk about the case and define the line of defense. When Harkness went to the cell Carton had not a word to say about his case but confined his conversation to scientific and literary subjects. He appeared to be an exceedingly well-read man, and surprised Harkness by his erudition. After consuming an hour in his talk Mr. Harkness became impatient and asked Carton to speak of his case.

"You play billiards, don't you?" was the surprising reply.

"Yes; why?"

"Well, I will meet you at the billiard hall across the way at 8 o'clock this evening, and while we play a game we can talk about my case."

"But the Sheriff won't let you go out to play billiards. You must remember that you are in jail."

"That's all right. You meet me there at 8 o'clock this evening," answered Carton.

Harkness was convinced that his client was insane, but his manner was so earnest and cool that when evening came on he could not resist the temptation to go to the billiard hall. Promptly at 8 o'clock the door opened and in walked Carton, whose entrance created no surprise to any one except Harkness, for there were only a few in town that were aware of a new prisoner being in jail, and none had seen him. He went directly up to Harkness, and the two men began a game of billiards. While the game was in progress Sheriff Sterling entered the place. He did not recognize his prisoner, but Harkness, who was now completely nonplussed, called to him and said:

"Look here, sterling, is it your usual custom to allow your prisoners to be out playing billiards at this hour of the night?"

"What do you mean?" asked the Sheriff.

"Why, I mean that this man Carton was committed to jail this morning to await the action of the Grand Jury, and now he is here playing billiards in the evening."

Sterling turned pale and almost fell from the shock and fear that there had been a jailbreak.

"Don't get excited, old fell," said Carton, "I only wanted to get a little fresh air, but if you object I will go back now."

The Sheriff, the lawyer and the burglar crossed the street to the jail, where every door was found closed and locked, even the cell door being fast. To all inquiries as to how he got out Carton made no reply. He was replaced in the cell, and bidding his companions good-night, prepared for bed.

Three or four days afterward Carton asked the Sheriff if he could not take a walk around the town to get a little fresh air. Sterling laughed and told him it was against the rules. Carton did not appear to be disappointed, but next morning when Sterling came from his apartments to the jail entrance he was astonished to see Carton quietly sitting on the steps smoking a cigar. On seeing the Sheriff he arose and saluted him, telling him that he needed fresh air so badly that he concluded to take a walk before breakfast. He was locked up again by the Sheriff, who was thoroughly alarmed at the fact that this man could at will pass through the walls, apparently, of the strongest jail in the State. Carton told him to give himself no uneasiness, as he liked his quarters too well to leave them until winter was over.

It now became a thing of frequent occurrence for the Sheriff to find his prisoner sitting on the jail steps, and though he placed a watch on the man he could never find how the escape was made.

During the latter part of November the lock on the vault of the Farmers' and Merchants' Bank became deranged, and the officials were compelled to undergo a temporary suspension until they could get some one to open the lock. All the locksmiths in the town and the bank-lock experts of Kansas City tried their skill on the refractory door in vain, and the bankers were going to send to New York for an expert, when Carton told the Sheriff to offer his services, as he thought he could open the vault.

He had given Sterling such good reason to believe in his power that the Sheriff had no hesitancy in telling the bankers that he had a man who could open their safe for them. Carton was escorted to the bank, and in the presence of the Sheriff and bank officials went to work.

In half an hour he swung the door open, and then examined the lock and adjusted the part which had given the trouble. After receiving the thanks of the bankers he was taken back to his cell.

When the District Court convened the Judge found a very large docket, and the result was that Carton's case had to be postponed until the August term. All Spring and Summer Carton took his regular nightly excursions, and the matter became so common that the Sheriff began to lose his fear of an escape. Last Thursday, however, Carton's cell door was open and the prisoner was not sitting on the jail steps. On a stand in the cell was a note to Sterling, thanking him for his kindness and stating that pressing business further West necessitated his hasty departure.

This was startling, but when John A. Moss, cashier of the Farmers and Merchants' Bank, opened his desk that morning, he found a note from Carton stating that he had taken $200 from the safe in the vault to pay his traveling expenses, and that he considered this as a fair payment for his services for fixing the vault, for which he had never received pay.

Moss rushed to the vault, and in the safe on a pile of money found a receipt for $200, signed "Henry Carton." An examination showed that this was all that was taken from the thousands of dollars that was at hand. Not a clew has been found that would lead to the discovery of the man, and Sheriff Sterling firmly believes that he has had charge of some supernatural being.

[Written for the Golden Gate.]

Waunita; The Indian Maid of the Elkhorn River.

BY MARY BAIRD FINCH.

[This poem was suggested by a story in the Atlantic Souvenir, published at Philadelphia, for the year 1832. I have taken the liberty to change it somewhat and to lay the scene in my own State.]

Waunita, loveliest Indian maid
  Upon the Elkhorn river;
With shining hair that floating strayed
  And swept her painted quiver.
The bright waves sung in sweetest tongue,
  And laved the emerald borders,
Where cottonwoods in changing moods
  Were silent, watchful warders;
From silv'ry seeds as noble deeds
  From the hand of a noble giver,
Their branches spread o'er the golden bed
  Of the lonely Elkhorn river.

The Indian maiden's troubled dream
  On the winding, ancient river,
Where her floating hair was a flashing gleam
  That reached her bow and quiver,
Was the warrior brave her father gave
  To be her lord and lover;
Where the greenwood sung and the shadows flung
  Their sad, gray arms above her;
But many maids in willow glades
  Were touched with tender passion
To see the maid that none had stayed,
  Wooed in such princely fashion.

The daughter of the proudest race
  Along the Elkhorn river,
Was soon to wed with all the grace
  Wapeti's name could give her.
"Larado, haste, no moment waste,
  Come with your lifeboat speeding,
We'll fly afar where none may bar
  Our true heart's plaintive pleading."
"Let me but wed," she wisely said,
  "My own and loyal lover,
And other maids by river glades
  May win the royal rover."

The West-wind told a whispered rune
  Of the ancient Elkhorn river,
And softly to the tender tune
  Came the maid with painted quiver.
The solitudes of cottonwoods
  Might screen Waunita going,
Where white waves sung in saddest tongue
  From a thousand lakelets flowing.
"Ho! Boatman, ho! of the Silver Bow,
  Waunita's bark is waiting
Upon the tide where shadows bide
  And sweet Spring birds are mating.

"My father with Wapeti steals
  Along the Elkhorn river,
The death-song from the camp-fire peals
  Our wedded love to sever;
The Silver Bow drops soft and low
  A-near the mossy borders,
The wild rose waves o'er low, green graves—
  But list my father's orders:
'Bring back the pair that would ensnare
  The chieftain of their sires,
And set the stakes below the lakes
  Where gleam a thousand fires.

"'The truant maiden who shall scorn
  The love her people give her;
Her eyes behold no rising morn
  Nor yet her native river.
The Silver Bow shall never go
  With any hated foeman,
And claim the wood's glad plentitude
  And find our fairest women.
Waunita's dream may blend and gleam
  Along the Elkhorn water,
But no proud child by foes beguiled
  May be a warrior's daughter;
The twain shall row the Silver Bow
  'Neath spectral moonbeams dying,
And mocking waves shall light their graves
  While strange, will birds are crying.'"

"Larado, love and soul of mine,
  Look on the lovely river,
See once again the billows shine,
  Known now no more forever;
And mark the wood where hamlets rude
  Have sheltered bravest peoples
Beneath the trees whose Summer breeze
  Stirs all the leafy steeples.
A last good-bye to earth and sky,
  Farewell to bud and blossom!"—
Now half a hundred arrows fly
  And pierce Waunita's bosom.
The wild wolf wakes the reedy brakes,
  The Silver Bow is floating,
The hungry fire mounts high and higher
  Above the fiendish gloating.

Larado sings the dying song
  Once heard along the river.
The wailing wind, 'though soft or strong,
  Repeats it ever, ever.
And silv'ry seeds, like human needs,
  Are upon the waters,
From cottonwoods where savage moods
  Have slain the fairest daughters,
Waunita and Larado dwell
  Apart from friend or foeman—
Their shadowy oars on hither shores
  Allure the loveliest women.
In mingling seeds that gem the meads
  And star the moaning water,
And in the leaves each spirit grieves
  The Elkhorn's eldest daughter.

FRENCHTOWN, NEB., July 7, 1889.

[Written for the Golden Gate.]

"God is Love."

BY EARL MARBLE.

"I killed the man last night," said he;
"He had annoyed me for years.
'Twas I kill him or he kill me;
  So there's no cause for any tears.

"The verdict? Oh, 'twill justify
  My course beyond the smallest doubt.
What can one do with all awry
  His worldly pathway roundabout?

"At any rate, he'll trouble me
  No more—his race for ill is run.
In that you surely will agree,
  Though you regret what I have done."

How blind my friend! how blind the world
  That thus can think and feel and say!
Good hands are loosed in lands imperiled,
  And evil in the downward way.

Release a sinner's morbid soul
  From earth, and you but set him free,
With greater margin for his goal,
  And no restraint for ghoulish glee.

If you would save, you must reform;
  Would you reform, say "Come," not "Go."
It may provoke pride's piteous storm,
  But force breeds force, and woe breeds woe.

SAN FRANCISCO, August, 1889.

[Written for the Golden Gate.]

"Why Not?"

BY DR. DEAN CLARKE.

My text was the utterance of Rev. Mr. Fay the erudite and venerable pastor of the Unitarian Church in Los Angeles, whom the writer recently heard deliver a most interesting sermon upon "The Temptation of Jesus," from the text: "And behold Angels came and ministered unto him." Near the close of this able discourse the reverend gentleman declared in unequivocal terms, his full belief that the same comfort, uplifting, and inspiration which Jesus received when he had resisted all the temptations of worldly pride and ambition, were possible to all humanity, and had been the realization of all the great moral heroes and helpers of mankind, and now are the joy, consolation and spiritual strength of millions of the human race. And furthermore, he expressed his unqualified belief that these angel ministers are our arisen loved ones who bear to us the same love and good will, even intensified by the change, which prompted them to help and bless us while here. After expatiating very earnestly and feelingly upon this glorious fact, he gave the finishing emphasis to his belief with the above query.

Would that the entire clergy of this country, yea, of all the world, might have heard, and felt the earnest spirit of this discourse, and that they were called upon to answer and give good reason *why* they do not know or believe the same great truth, since none has greater weight of evidence in the "Word" from which they all draw their doctrines.

Surely it was the promise of him under whose "call" they all profess to be laboring. If in any true spiritual sense the clergy of to-day are disciples, or even "followers of Jesus," they ought to be able to present their credentials and show some of the signs which he emphatically said should "follow them that believe." It will not do as an excuse to say: "The days of miracles are past," for the promise of the "signs" was commensurate in time with the command to preach the Gospel. Until the Gospel has been preached "to every creature," there certainly could be no cessation of spiritual gifts, and the promised signs of a living faith. If there is any dispute of this, read Acts ii, 39, where Peter declares: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call!" If modern churchmen and clergy have not "departed from the faith once delivered unto the saints," should they not give evidence by doing the WORKS, since "Faith without works is dead?" WHY NOT?"

Laying Scripture promises and prophesies aside, what is there in the nature or environments of mankind to prevent the recurrence of the same phenomena as occurred in "Bible times?" If God is unchangeable, and the laws of Nature, which are but the common modes of divine manifestation, are as claimed, immutable; if "God's loving kindness is over all his works," should we not expect the same manifestation of it in every age and at all times when the same need of humanity exists? "WHY NOT?" If ever there was need of Spirit-manifestation to counteract the materialistic tendencies of the world and to revive the waning spirituality of religion, surely it is now.

If ever there was need of driving "money-changers" out of sacred places, of a divine baptism upon the altars of waning faith, and of an awkening of man's benumbed spiritual consciousness by an "outpouring of the spirit upon all flesh," it is here and now; and if the heavens have not become brass, and the fountains of divine love have not run dry; if the ear of mercy is not closed to the cry of the mourner, to the wail of the desolate, and the clamor of the hungry for the "bread of life," should not the prayer of Earth's "famished heart's" be answered by manifestations such as comforted Jesus at the temptation and in Gethsemane? "WHY NOT?"

If St. Paul's injunctions have any application to us:—"Follow after charity and desire spiritual gifts,"—"Concerning spiritual gifts, brethren, I would not have you ignorant"—"Covet earnestly the best gifts" (which he regarded as prophesying, or speaking as controled or inspired); if it be not unlawful that "the earnest expectation of the creature waiteth for a manifestation of the sons of God (spirits) may we not have tangible or visible proof that the "desire," the "coveting," the "expectation" and the "waiting" will be rewarded by "a manifestation of the Sons of God?" If not, "WHY NOT?" If Samuel could appear so as to be "perceived" by Saul; if Moses and Elias could appear so as to be seen and heard by four earthly witnesses; if an old prophet could appear as "an angel" to John on Patmos; if a materialized spirit hand could appear at the feast of a Jewish king, and three materialized angels could talk and even eat with Abraham on the plains of Mamre; if all of the Apostles of Jesus could be inspired, or psychologically quickened to speak in unknown tongues, to heal the sick "by the laying on of hands" (magnetically); if St. Paul afterwards could do the same things, and heal by sending magnetized aprons and handkerchiefs to be worn by the afflicted; if all these spiritual manifestations, and a hundred more recorded in all sacred history actually occurred as stated, can they not be repeated in this age of wonderful progress and scientific discovery? "WHY NOT?"

I press this question of my clerical friend home to every Bible-believer, and especially to every religious teacher, and demand, with as great emphasis as he did, for any good reason why the claims of Modern Spiritualism should not be recognized by them, and why its fulfillments of the promises and prophesies of the Bible, which they profess to believe, should not be accepted and proclaimed by them as the answer to their oft-repeated prayer: "Give us this day our daily bread?" Can it be that they who are commanded to "Declare the whole counsel of God," are withholding what they know, or *ought* to know, from their congregations from fear that they will lose their daily bread and butter? If so, let them "brace up" with moral courage and follow the commendable example of Rev. Mr. Fay, and prove their fidelity to God and their own convictions, or, if they have not the courage of their own convictions, and lack both "back-bone" and a LIVING FAITH, let them "step down and out," and give place to those whom God both "calls" and qualifies! "WHY NOT?"

An Astonished Scientist.

EDITOR OF GOLDEN GATE:

Being a frequent if not a constant reader of your journal, I notice in it many articles and suggestive statements which are interesting "food tor thought." One of these being directly in the line of some psychic investigations which the writer was making at the time of its appearance, struck me with peculiar significance, because it was in exact accord with the idea which rationally pursued should lead to correct conclusions.

The excellent medium through whose instrumentality many valuable suggestions from spiritual sources have been obtained is Mrs. Lizzie McCann of No. 118 Jones Street, whose control is the spritely "Starlight." Not only did all of the writer's transposed spirit relatives give him unequivocal proof of continued existence and persistent remembrance of mundane matters of which none others could know, but through her congenial and truth loving mental attributes were also drawn many men of science of great eminence as physicists, physiologists, chemists and other naturalists, who honored the writer, with their personal friendship while on earth and still assure him of its continued existence. These friends come now with their personal peculiarities and mental characteristics "as of old," frequently giving their full names in identification, all of them promising the aid of their progressed knowledge in helping to dispel the mysteries surrounding these phenomena.

The article above referred to states that "Mediumship is a physical condition wholly depending upon a certain peculiar status of the material elements of the body." This must be true, for it is found this peculiar condition of intuitional force, which is exhibited more or less by all spiritual media, invariably results in a greater or lesser exhaustion of nervous energy, and hence, of course, in the conversion of matter into this co-related phychic or spiritual force—analagous to the conversion of coal into heat.

Prof. Draper, in his Treatise on Human Physiology, states that "there is no such thing as a spontaneous or self originating thought" and hints that origination of thought, exists in conditions which are external to the body. May not this external condition exist in the atmosphere, which our present-day science is not advanced enough to identify, and may not this be a cause for that "peculiar status" as stated in the article referred to.

Much more could be said on this subject, but for the present, this is enough.

M. D.